THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

OLD TRINITY.

Thy servants think upon her stones, and it pitieth them to see her in the dust.—*Psalter.*

I.

The Paschal moon is ripe to-night
On fair Manhada's bay,
And soft it falls on Hoboken,
As where the Saviour lay:
And beams beneath whose paly shine
Nile's troubling angel flew,
Show many a blood-besprinkled door
Of our passover too.

II.

But here, where many an holy year
It shone on arch and aisle,
What means its cold and silver ray
On dust and ruined pile?
Oh where's the consecrated porch,
The sacred lintel where,
And where's that antique steeple's height
To bless the moonlight air?

III.

I seem to miss a mother's face
In this her wonted home;
And linger in the green church-yard
As round that mother's tomb.
Old Trinity! thou too art gone!
And in thine own blest bound,
They've laid thee low, dear mother church,
To rest in holy ground!

IV.

The vaulted roof that trembled oft
Above the chanted psalm;
The quaint old altar where we owned
Our very Paschal Lamb;
The chimes that ever in the tower
Like seraph-music sung,
And held me spell-bound in the way
When I was very young;—

V.

The marble monuments within;
The scutcheons, old and rich;
And one bold bishop's effigy
Above the chancel-niche;
The mitre and the legend there
Beneath the colored pane;
All these—thou knewest, Paschal moon,
But ne'er shalt know again!

VI.

And thou wast shining on this spot
That hour the Saviour rose!
But oh, its look that Easter morn,
The Saviour only knows.
A thousand years—and 'twas the same,
And half a thousand more!
Old moon, what mystic chronicles,
Thou keepest, of this shore.

VII.

And so, till good Queen Anna reigned,
It was a heathen sward:
But then they made its virgin turf,
An altar to the Lord.
With holy roof they covered it;
And when Apostles came,
They claimed, for Christ, its battlements,
And took it in God's name.

VIII.

Then, Paschal moon, this sacred spot
No more thy magic felt,
Till flames brought down the holy place,
Where our forefathers knelt:
Again, 'tis down—the grave old pile;
That mother church sublime!
Look on its roofless floor, old moon,
For 'tis thy last—last time!

IX.

Ay, look with smiles, for never there
Shines Paschal moon agen,
Till breaks the Earth's great Easter-day
O'er all the graves of men!
So wane away, old Paschal moon,
And come next year as bright;
Eternal rock shall welcome thee,
Our faith's devoutest light!

X.

They rear old Trinity once more:
And, if ye weep to see,
The glory of this latter house,
Thrice glorious shall be!
Oh lay its deep foundations strong,
And, yet a little while,
Our Paschal Lamb himself shall come
To light its hallowed aisle. C.

Easter Even, 1840.

THE SPIRITUAL BUILDING.

The estate of mankind, as they are in society, either of church or kingdom, is in diverse terms set forth to us in Scripture: sometimes of a flock, sometimes of husbandry: otherwhile, of a building. *Ye are his flock,* divers times in the Psalms. *You are God's husbandry, You are God's building,* both in one verse. Now the style of this text, (*The stone which the builders refused, is become the head stone of the corner,* Psal. cxviii. 22,) runs in terms of this last, of building, or architecture. For here are builders, and here is stone, and a coigne or corner, and a top or turret over it. Of this spiritual building, we all are stones: and (which is strange) we all are builders too: to be built, and to build, both stones; in regard of them whom God hath set over us; who are to frame us, and we to suffer them. Builders, in regard of ourselves first; then, such as are committed to us, by bond, either of duty, or charity; every one being (as St. Chrysostom saith well) of those under his charge to make God an house. As stones, it is said to us by St. Peter, *Be ye built up,* or framed. As builders, it is said to us, first, by St. Jude, *Build yourselves in your most holy faith.* Then, by St. Paul, *Edify ye, or build ye one another. Be built,* by obedience and conformity. *Build yourselves,* by increase in virtue and good works. *Build another,* by good example and wholesome exhortation. The short is: This is to be our study, all: if we be but ourselves, every one, in himself, and of himself, to *Build* God an *Oratory.* If we have an household of them, to *build* Him a *Chapel.* If a larger circuit, then a *Church.* If a country or kingdom, then a *Basilica,* or *Metropolitan Church:* which is, properly, the Prince's Building.—*Bishop Andrewes.*

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER IV.

The Prayer Book under Queen Elizabeth.

(Continued.)

Parliament was summoned to meet on the 23d of January, but, on account of the Queen's indisposition, was prorogued till the 25th. It opened with a long speech of Bacon's, the Lord Keeper, in which he "laid before them the distracted state of the nation, both in matters of religion, and the other miseries that the wars and late calamities had brought upon them. For religion, the Queen desired that they would consider of it without heat or partial affection, or using any reproachful term of *Papist* or *Heretic* or *Schismatic,* and that they would avoid the extremes of idolatry and superstition on the one hand, and contempt and irreligion on the other; and that they would examine matters without sophistical niceties or too subtle speculations, and endeavor to settle things so as might bring the people to an uniformity and cordial agreement in them."

One of the earliest objects of the attention of Parliament, was the Bill for establishing the Queen's *supremacy,* giving the Queen the title, not of *supreme head,* a title which she herself disapproved of, and which justly gave offence to many, but that of *supreme governor* of the Church. In the third session of Parliament in Queen Mary's time, an Act had been passed, declaring, that the regal power was in the Queen's Majesty, as fully as it had been in any of her predecessors. That Act, and the Act of Supremacy now proposed, were not to be considered as *introductory* of a new power, which was not in the Crown before, but as *declaratory* of a power actually existing, which naturally belonged to all Christian Princes, and among others to the Kings and Queens of the Realm of England. The Act for restoring the supremacy of the Crown was long and warmly debated. Heath, Archbishop of York, and Scot, Bishop of Chester, spoke against it at considerable length. It was brought up from the Commons on the 27th of February, but appears not to have finally passed the House of Lords with its additional clauses and provisos until the 29th of April.

One very important clause of this Act empowered the Queen and her successors to erect the *High Commission Court* for the exercise of ecclesiastical jurisdiction, with powers similar to those which had been given by Henry the Eighth to Cromwell, under the title or designation of Lord Vice-Regent or Vicar-General.

As it must be acknowledged, that the extensive powers of this Court were, in the two succeeding reigns, sometimes exercised harshly and oppressively, and since, being so exercised, they contributed not a little to imbitter and exasperate the hostility of the enemies of the Church of England and of the Prayer Book, that hostility, which for a time succeeded in overthrowing and trampling upon both, it becomes expedient to pay some attention to the first establishment of this formidable tribunal. The clause alluded to enables the Queen and her successors, to assign, by Letters Patent under the *Great Seal,* such persons, and for so long time as they shall think fit, (provided they are natural born subjects,) for the exercising under the Crown all manner of spiritual or ecclesiastical jurisdiction. Particularly by this Act, the Commissioners are empowered "to view, reform, redress, order, correct, and amend, all such errors, heresies, schisms, abuses, offences, contempts, and enormities whatsoever, which by any manner of spiritual or ecclesiastical power, authority, or jurisdiction, can or may lawfully be reformed, ordered, repressed, corrected, restrained, or amended," &c. &c. Nothing can be more comprehensive than the terms of this clause. The whole compass of Church discipline seems transferred to the Crown. It is further enacted, "that no person nor persons, who shall be authorized by the Queen, her heirs and successors, to execute any spiritual jurisdiction, shall have any authority or power to determine or judge any matter or cause to be heresy, but only such as heretofore had been adjudged to be heresy, by the authority of the canonical Scriptures, or by the first four General Councils, or any of them, &c.

Previously to the introduction of the Bill for restoring the English Liturgy, it was thought expedient that a public disputation should be held upon certain points, which were most likely to occasion opposition. The disputants were to be four Bishops and five other learned men on the part of the Romanists, and nine distinguished Divines on that of the Reformers. The advocates for the Romanists were White, Bishop of Winchester; Bayne, Bishop of Litchfield; Scott, Bishop of Chester; Watson, Bishop of Lincoln; Cole, Dean of St. Paul's, and Langdale, Archdeacon of Lewes. Those for the Reformation were Scory, late Bishop of Chichester; Cox, late Dean of Westminster; Horne late Dean of Durham; Aylmer, late Archdeacon of Stow; Whitehead, Grindal, Guest, and Jewel.

The disputation was to begin on the 30th of March, and was to take place in Westminster Abbey, in the presence of as many of the Lords of the Council, and of the Members of both Houses of Parliament, as were desirous, in this manner, to gain information respecting the state of the question to be discussed. The disputation for that season was to be held in the English language, and to be managed by a mutual interchange of writings upon every point; those writings which were given in one day to be reciprocally answered on another, and so on from day to day, till the whole was concluded. To this arrangement the Bishops gave consent, for themselves, and for the rest of their party. The points to be discussed were these:

First, "That it is repugnant to the word of God, and the custom of the ancient Church, to use a tongue unknown to the people in common prayer, and in the administration of the Sacraments."

Secondly, "That every Church hath authority to appoint, take away, and change ceremonies and ecclesiastical rites, so the same be done to edification."

Thirdly, "That it cannot be proved by the word of God, that there is in the Mass offered up a sacrifice for the living and the dead."

The day being come, and the place prepared for so large an audience, the Lord Keeper Bacon took the Chair as moderator: not for the purpose of determining any thing in the points discussed, but solely to preserve order, and to take care that the disputation should be managed in the form agreed upon. Contrary to expectation, the Bishops and their party brought nothing in writing to be publicly read, and then delivered to their opponents, but contended for a *viva voce* discussion, appointing Cole, Dean of St. Paul's, to be their spokesman. Cole accordingly made a long discourse in defence of the Latin Service, the geatest part of which he read from a book or paper, a copy of which he refused to give to advocates of the Reformation. The arguments which he used certainly appear singularly weak. When this was done, the Lord Keeper turned to those of the other side, and desired them to read their paper. Horne, late Dean of Durham, was appointed to do this. He began with a short prayer to God to enlighten their minds, and with a protestation that they were resolved to follow the truth according to the word of God. He then read his paper, in which he said, that, "they founded their assertion on St. Paul's words, wherein, in his 14th chapter of his first Epistle to the Corinthians, he had expressly treated of the subject, and spoke in it, not only of preaching, but of *praying* with the understanding; and said that the unlearned were to say *Amen* at the giving of thanks. From that chapter they argued, that St. Paul commanded all things should be done to edification, which could not be by an unknown language. St. Paul also charged them that nothing should be said that had an uncertain sound; and that, as the sound of the trumpet must be distinct, so the people must understand what is said, that so they might say *Amen* at the giving of thanks. St. Paul also required those that spoke in a strange language, and could not get one to interpret, to hold their peace, since it was an absurd thing for one to be as the speaker of a foreign language to others in the worship of God. They added, that these things were so strictly commanded by St. Paul, that it is plain they are not indifferent, or within the power of the Church. In the Old Testament the Jews have their worship in their own language, and the new dispensation being more spiritual than the old, it was absurd that the worship of God should be less understood by themselves than it had been by the Jews. The chief end of worship is, according to David, that we may show forth God's praises, which cannot be done, if it is in a strange tongue, &c. &c. The most barbarous nations perform their worship in a known tongue, which shows it to be a law of nature. It is plain from Justin Martyr's Apology, that the worship in his time was in a known tongue, and a long citation was quoted from St. Basil, for the singing of psalms, duly weighing the words with much attention and devotion; which, he says, was practised in all nations. They concluded by expressing their wonder, how such an abuse could at first creep in, and should still be so stiffly maintained; and why those, who would be thought the guides and pastors of the Church, were so unwilling to return to the rule of St. Paul, and the practice of the primitive times." When he had concluded, the assembly expressed their approbation of his arguments by a shout of applause; and the paper, signed by himself and all his colleagues, to the Lord Keeper, to be delivered, to the other side, as he should think fit. But he kept it until the other side should bring in theirs. The Romanists now alleged, that they had more to offer upon the *first* question. This was contradicting their former answer; for, when Cole had ended his first discourse, the Privy Council, asking him if they had any thing to say farther upon that head, they answered, No. However, to take off all pretences of complaint, the Conference was adjourned till the Monday following, and the Romanists were ordered to bring in their *paper* relating to the *second proposition,* with a promise that what they had farther proposed upon the *first question,* should likewise be heard. To this both parties agreed. But when the day came, the Romanists insisting upon reading the *supplemental paper* on the *first question,* and refusing to abide by the terms of the agreement, the Conference, after some dissension, broke up. Watson, Bishop of Winchester, and White, of Lincoln, went so far as to threaten the Queen with excommunication. The Romanists contended that they were straitened in time; that it was beneath them to go through a disputation of this kind, where Bacon, a mere layman, was to sit as judge; and finally, that the points to be argued had been determined already by the Catholic Church, and therefore were not to be called in question without leave from the Pope. It was by this last consideration, probably, that they were chiefly influenced.

To the Commissioners who, towards the conclusion of the preceding year, had been appointed to review King Edward's Liturgy, Cecil had added Guest, afterwards Bishop of Rochester, a man of great learning and sound judgment; directing him carefully to compare King Edward's two books together, and from them both to frame a book for the use of the Church of England, correcting and altering according to his judgment and the ancient Liturgies. The alterations which were made by these prudent and pious men were not many. With regard to the vestments, it was now ordered, that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church, as were in use by authority of Parliament, in the second year of King Edward the Sixth. In the Litany, the petition for deliverance "from the tyranny of the Bishop of Rome, and all his detestable enormities," was left out; and the Prayer, that the Queen might be strengthened in the true worshipping of God, in righteousness, and the true holiness of life," was added.

At the end of the Litany, the Prayer for the King or Queen, and that for the Clergy, were added, as was the Collect, beginning, *O God, whose nature and property is ever to have mercy,* &c.

In the first Liturgy of King Edward, the Priest, upon administering the Sacrament to each communicant, was directed to say, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;* and words to a similar purport upon administering the cup. This, being thought by some of our Reformers to give some countenance to the doctrine of *Transubstantiation,* was omitted in Edward's second Prayer Book; and the words, *Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving,* were substituted. The revisers of the Prayer Book under Elizabeth, joined both forms together, lest, under color of rejecting a *carnal,* they might be thought also to deny such a *real presence,* as was defended in the writings of the ancient Fathers. They struck out also the Rubric at the end of the Communion Service, which said, that the direction that the communicants should receive the elements kneeling, was meant, "for the humble and grateful acknowledging of the benefits of Christ given to the worthy receiver," &c. and was not meant to imply, "that any adoration is done or ought to be done, either unto the sacramental bread and wine then bodily received, or unto any real and spiritual presence then being of Christ's natural flesh and blood." This rubric was restored, nearly in the same words, at the last Review.

A Bill for restoring the English Prayer Book, with these slight alterations, was read the first time in the House of Commons on the 18th of April, and passed on the 20th. On the 25th it was brought up to the House of Lords. Feckenham, the Abbot of Westminster, and Scot, Bishop of Chester, spoke against it at considerable length. On the 28th, however, it passed under the title of An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments; and was to come into operation on the day of St. John the Baptist, (June 24,) then ensuing.

This restoration of the Prayer Book naturally gave great offence to the zealous advocates of the Church of Rome, both abroad and at home, and the Prayer Book itself was assailed from many quarters. Bishop Pilkington, who had been an exile for religion during the Marian persecution, replied to these assailants, that, "our service hath nothing in it, but what is written in God's book, the Holy Bible, (where no lie can be found,) saving *Te Deum,* and a few collects and prayers; which although they be not contained in the Scriptures, yet differing in words, they agree in sense and meaning with the Articles of the Faith, and the whole body of the Scriptures." The more moderate of the Romanist laity, however, found the Prayer Book so free from any thing calculated to give them just ground of offence, that for the first ten years of Elizabeth they came frequently to church, and to the Lord's Supper.

NATIONAL EDUCATION.

The real value of education rests on its religious basis: without religion the mechanical capacity of reading and writing may be only the foundation of destruction to the laboring man. The first thing which the Church appoints after baptism, is the learning the Church Catechism; "that is to say, an instruction to be learned of every person before he be brought to be confirmed by the bishop." The Church catechism is not like the Presbyterian shorter and larger catechisms, a system of abstruse divinity, more calculated to puzzle the brains than instruct the heart of youth. It is a brief and compendious explanation of the baptismal vow. After the Hampton-court Conference, the short and plain explanation of the two sacraments were drawn up by Dean Overall, by the command of James I., and allowed by the Convocation. "So that now, (says Mr. Wheatley,) in the opinion of the best judges, it excels all catechisms that ever were in the world, being so short that the youngest child may learn it by heart, and yet so full that it contains all things necessary to be known in order to salvation. In this also its excellency is very discernible, viz., that as all persons are baptized, not into any *particular* Church, but into the *Catholic* Church of Christ; so *here* they are *not taught the opinion of this or any other particular Church or people, but what the whole body of Christians all over the world agree in.* If it may anywhere *seem* to be otherwise, it is in the doctrine of the sacraments; but even this is here worded with so much caution and temper, as not to contradict any other particular Church, but so that all sorts of Christians, when they have duly considered it, may subscribe to every thing that is here taught or delivered."

Here the Church has given us an unexceptionable instrument for training the lambs of her flock in the paths of holiness. By adhering to this fixed rule of religious teaching, a good foundation will be laid for acquiring, along with secular learning, a correct knowledge of the divine revelation made to man as its history is contained in the Old and New Testaments. Of the various meanings attached to the word education, that of teaching youth the first principles of religion, by the instrumentality of the Established Church, should ever be the chief object in all seminaries, but especially of those on the national foundation, because its principles are those of the Bible. That sacred book contains a revelation of God's will to man as a moral creature, and a history of his dealings with him as a sinful creature. It requires long and patient study, aided by divine grace, to enable those who read it with a view to teaching others the deep things of the kingdom of God, to "mark, learn, and inwardly digest" the hidden treasures therein contained. The Church has drawn her doctrine from this precious deposite of the truth of which she is the pillar and ground, and teachers under her sanction and government have a sure guide, which, if faithfully followed, will prevent all wrangling and disputes. The Church of England, with the Bible for her guide, teaches "that all men are conceived and born in sin." She therefore calls upon us as a race so conceived and born, to hear and understand what we must believe and do to be saved from so perilous a condition. She does not plunge her children into the unfathomable mazes of eternal decrees, and the fixed and unalterable number of those who shall be saved; but she instructs every one how, with God's help, they may work out their own salvation, and make their own calling and election sure. She teaches them what mere reading and writing will never teach them, how to fear God and to keep his commandments, for this is the whole duty of man, "if ye will enter into life, keep the commandments." She teaches her people to know and to do their duty in their several stations, feeding them with the milk of sound doctrine, in a moral and religious education. She directs us at once to the simple means pointed out by divine revelation by which we may be regenerated, and become members of Christ, children of God, and inheritors of the kingdom of heaven.—*Episcopal Magazine.*

SELECT SENTENCES.

The wisdom of our good God knows when his aid will be most seasonable, most welcome, which he then loves to give, when he finds us left of all our hopes. That merciful hand is reserved for a dead lift; then He fails us not. —*Bishop Hall.*

Meditate daily on the wisdom of God. This is the end of God in the creation of the world, to show forth his wisdom to man. This, then, is the great end of our rational faculties.—*Ryland.*

TRACTS FOR THE TIMES.

Extract from the Bishop of Exeter's Charge; delivered at his Triennial Visitation, in August, September, and October, 1839.

There is another subject, on which I would say a few words, because it also has been, and continues to be, the occasion of much excitement and uneasinsss to many, who sincerely seek, and would gladly acquiesce in, the Truth, on which ever side it be;—I mean the use of primitive tradition. Some learned and pious ministers of our Church claim for it that it not only was a mode of imparting Divine Truth, chosen in the Apostolic Age by the Holy Spirit, before the Canon of Scripture was formed; but also is still continued to the Church,—and that, as such, it demands the attention and reverence of all Christians.

I will not express an opinion on this matter, because, the Church having delivered no judgment upon it, it would be foreign from my present purpose to give any of my own; my sole object being to caution you against adopting false or exaggerated opinions from others.

I need not tell you that the notion, which I have just stated, has excited the warmest and most clamorous opposition. Those who put it forth are unscrupulously charged with wishing to raise tradition to equal authority with the Scriptures, though they distinctly declare, that they look to it only as "subsidiary to the Scriptures."* In spite, however, of every such declaration, the notion is assailed with more than ordinary violence,—"Popery," "Heresy," "The awful Oxford Heresy," are among the phrases unreservedly applied to it.

Now, do the persons who use this language consider, or understand what they say? Do they remember, or do they know, that no private man can, without sinful presumption, pronounce any opinion to be heresy, until the Church shall have solemnly declared it such? Do they further remember, or do they need to be informed, that it is not every false opinion in Religion which the Church pronounces to be heresy; but only such as is contrary to some article of *the* Faith, or something which by necessary consequence leads to the subversion of some fundamental truth? In the present case, has the Church made any such declaration?—Has it either condemned as heresy, or in any way condemned the opinion in question? Yes—we shall be told—in its Sixth Article. That Article says, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that *it* should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." Do the writers, whose opinion of tradition is so fiercely assailed, contradict this? So far from it, they expressly state, that "Scripture is the sole and paramount rule of faith,"—that every fundamental point of doctrine is contained in Canonical Scriptures—and that nothing is to be insisted on as an Article of Faith, necessary to salvation, which is not contained therein.

But, while such is their language, while they may truly thus assert, that they are innocent of violating the Sixth Article, can their accusers say the same of themselves? Are they equally free from the offence which they thus unscrupulously charge upon others? Let us see.

By calling the opinion which they oppose, heresy, they affirm, by implication, that it is contrary to an article of the faith; in other words, they say that we are bound to believe as a fundamental article of faith, and therefore of necessity to salvation, that the Holy Spirit did not give tradition as a permanent mode of imparting Divine truth subsidiary to Scripture. But if they affirm this, they are required by the Sixth Article to adduce proof of their assertion from Scripture,—a task which, I am sure, would be most difficult, which I believe is impracticable, and which has not, so far as I know, been seriously attempted by any one worthy of notice. When it shall have been accomplished, we will join in calling on the traditionists to renounce their wicked error, or to submit to be branded as "heretics." But, meanwhile, their accusers should beware how they violate not only the Sixth Article of the Church, but also the Ninth Commandment of God. Neither let them forget that the Church itself, in some of its most authoritative formularies, appears, at least, to favor the opinion which they so unsparingly condemn—that tradition has been given to us as an enduring channel of instruction in Christian Truth, though not as the authority for any necessary doctrine. For instance, what will they say of the Apostles' Creed? Has it not come to us by tradition; and been adopted by the Church from tradition? What of the Nicene Creed? Has it not been received on the authority of the first Council of Nice? What of the Athanasian Creed? Is not that, too, from tradition?

The reading of the Holy Scriptures as part of the Divine Service, and the common prayers in the Church, is again and again recommended to us in the Preface to the Book of Common Prayer, as having "the first original and ground thereof" in primitive practice—as "the godly and decent order of the ancient Fathers." Be it remembered, too, that our very Ordination Vow implies, that Scripture *requires* (I do not say, absolutely needs) external aid for its due interpretation; for we thereby engaged, "the Lord being our Helper," to "be diligent," not only "in reading of the Holy Scriptures," but, also, "in such studies as help to the knowledge of the same; and among such studies must not the traditions of the Fathers hold an important place? A Canon of the Convocation of 1571, which, I need not say, is part of the law of the Church, commands preachers "to be careful never to teach any thing in their sermons as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected from that very doctrine by the Catholic Fathers and ancient Bishops."

After all, let me not be supposed to set myself forward as the advocate of these writers. They need not the aid of such an advocate, and I will not encumber them with it. I am not even their partizan; for I am far from subscribing to all they say, and still further from always approving the mode in which they say it.

Thus, on this very subject of tradition, while I freely acquit them of all approach to heresy, I yet lament to see them give to it so definite and so high a place in the great scheme of God's Revelation of his Will for the recovery of lost mankind. I lament to hear them speak of adherence to "the Bible, and nothing but the Bible," as "an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate."—I lament to see them state, as "the sounder view, that the Bible is the *record* of necessary truth, or of matters of Faith, and the Church Catholic's tradition is"—not a most venerable witness, or most useful assistant in interpreting it, but—"*the* interpreter of it."

Again, while I reject the charge of Popery, applied to them, as being as absurd as it is uncharitable,—I yet cannot but lament, that they sometimes deal with some of the worst corruptions of Rome, in terms not indicating so deep a sense of their pernicious tendency, as yet I doubt not that they feel.

For instance: defending themselves against the charge of leaning towards Popery, they confidently affirm, that "in the seventeenth century the Theology of the Body of the English Church was substantially the same as theirs;" and in proof of this, they profess, in stating the errors of Rome, to "follow closely the order observed by Bishop Hall in his treatise on 'the Old Religion,'" whose Protestantism, they add, "is unquestionable," and is claimed, therefore, as a voucher for their own. But, looking to particulars, I lament to see them "following, indeed, the *order* of Bishop Hall," but widely departing from his truly Protestant sentiments, on more than one important article.

First, of "the *worship* of images," (for so that great Divine justly designates what they more delicately call "the honor paid to images,") they say only, that it is "dangerous in the case of the uneducated, that is, of the great part of Christians." But Bishop Hall treats it as not merely "dangerous" to some, but as sinful in all; as "against Scripture;" "the Book of God is full of his indignation against this practice;" and "against reason." "What a madness is it," says he, "for a living man to stoop unto a dead stock!"

Next, of "the invocation of Saints," these writers say, that it "is a dangerous practice, as tending to give, often actually giving, to creatures the honor and reliance due to the Creator alone." P. 12.

But how does the good Bishop, whom they profess to follow, speak on this same point? "*These foul superstitions,*" says he, "are not more *heinous,* than new—and such as whereon we have justly *abhorred* to take part with the practisers of them." Again, "*This* doctrine and practice of the Romish Invocation of Saints, both as new and erroneous, against Scripture and reason, we have justly rejected; and are thereupon ejected, as unjustly."

Again, I lament to read their advice to those who are contending for the truth against Romanists, that, "the controversy about Transubstantiation be kept in the back ground; because it cannot well be discussed in words at all without the sacrifice of godly fear:"†—as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose; in particular, of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object—and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as "Idolatry to be abhorred of all faithful Christians."

I lament, too, the encouragement given by the same writers to the dangerous practice of prayer for the dead. They disclaim, indeed, the intention of giving such encouragement, and I doubt not the sincerity of their disclaimer. But to state that this practice "is a matter of sacred consolation to those who feel themselves justified in entertaining it,"‡—(and all, they seem to suggest, may "*feel themselves* justified," for it is "warranted by the early Church,")—to say, further, that it is "a solemn privilege to the mourner"—"a dictate of human nature"—nay, that it "may be implanted by the God of Nature, may be the voice of God within us:"—to say all this, is surely an "encouragement" of the practice so characterized, which is very feebly counterbalanced by their admitting that "our Church does not encourage it"—by their abstaining from in "any way inculcating it"—or even by their thinking "it expedient to bring forward such a topic in public discussion."

Nor do I assent to their opinion, that "our Church does not discourage" prayer for the dead; on the contrary, if, as they admit, the Church, having at first adopted such prayer, in the general words in which it was used in the ancient Liturgies, afterwards "for the safety of her children relinquished the practice," even in this sober and harmless form, "in consequence of abuses connected with it in the Romish system"—abuses, of the least of which, she says, that they are "grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" while of others she declares, that they "were blasphemous fables, and dangerous deceits;"—I can hardly propose to myself any more decisive mode of discouraging a practice, which, in itself, could not be condemned as absolutely contrary to God's word.

I must go further: I must add, and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning, that I cannot easily reconcile it with Christian discretion, for any member of the Church to speak with so much of favor of a practice which was thus deliberately, and for such grave reasons, repudiated by the Church herself. Still less can I understand what justification can be offered for his saying of the Romanist, that in "deciding that almost all souls undergo a painful purification after death, by which Infectum eluitur scelus, aut exuritur igni, he only follows '*an instinct of human nature.*'" Surely, if this be true, the Romanist is right in his decision: for an instinct of our nature could have come only from the Divine Author of that nature—it must be indeed "the voice of God within us."

In connexion with this subject, I cannot but deplore the rashness which has prompted them to recommend to private Christians the dedication of particular days to the Religious Commemoration of deceased men—and even to furnish a special Service in honor of Bishop Ken, formed apparently on the model of an office in the Breviary to a Romish Saint. Would it be safe for the Church itself—and is it becoming in private individuals—to pronounce thus confidently on the characters of deceased Christians—in other words, to assume the gift of "discerning of spirits?" To what must such a

* "Primitive Tradition recognized by Scripture."—A Sermon by the Rev. N. Keble. P. 33.

† Tracts for the Times, No. 71, p. 9.

‡ Pusey's Letter to the Bishop of Oxford, p. 183 et seq.

practice be expected to lead? The History of the Church of Rome has told us; and the Fathers of our Reformation, in compiling the Liturgy, have marked their sense of the danger, by rejecting every portion of the Breviary which bears on such a practice, even while they adopted all that was really sound and edifying in it. Yet these writers scruple not to recommend this very practice, thus deliberately rejected by those wise and holy men—and, strange to say, recommend it as only "completing what our Reformers have begun," as "a means of carrying out, in private, the principle and spirit of those inestimable forms of devotion, which are contained in our authorized Prayer Book." No. 75, pp. 2, 16.

Again, looking to another part of their dealing with the doctrines of Rome, I lament to see the *reason* for which they enumerate "the necessity of confession," in their list of "those *practical grievances*, to which Christians are exposed in the Romish Communion;" namely, "because without it no one can be partaker of the Holy Communion."

They thus seem studiously to decline including in the same list the pretended Sacrament of *Penance* generally; (of which confession is but a part;) though Penance, as taught by the Church of Rome, is the greatest, because the most soul-destroying, of all those "grievances"—we might rather say, the foulest perversion of God's saving Truth, which the cunning of Satan ever put it into the heart of man to conceive. For this unhallowed device, by abusing the gracious promise of Christ given to the Church in his Apostles, by making the *Absolution of the Priest*, not only effectual, but also necessary, for the pardon of all sin committed after baptism—while it bows the souls and consciences of the people, to a state of slavish fear of the Priest, practically releases them from all other fear, and gives the rein to every corrupt affection of unregenerate nature. Yet, this is not, it seems, one of "the subjects, which," in the opinion of these writers, "may be profitably brought into controversy with Romanists of the present day." P. 14.

Still more do I lament to read in one of the "Tracts," which, in the main, is worthy of the highest estimation,—I mean "Scriptural Views of Holy Baptism,"—much of what is there said of the effects of Sin after Baptism; for instance, that if, "after having been then washed, once for all, in Christ's blood, we again sin, there is no more such complete ablution in this life:"—no restoration "to the same state of undisturbed security, in which God had by baptism placed us."

These, and passages like these, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message—its glad tidings of great joy:—"Come unto me *all* that labor, and are heavy laden, and I will give you rest." Our Church teaches us to apply this blessed promise to those who are "heavy laden" with sins committed after baptism.

Surely, too, they tend to rob baptism itself of its full and genuine efficacy,—of that which our Church expresses, when it says, that God "hath vouchsafed to regenerate us by water and the Holy Ghost, and hath given unto us *forgiveness of all our sins*," not of those only which were committed before baptism, but also of all the sins we ever shall or may commit, on the conditions (I need not add) of that Covenant, into which we were then admitted, Repentance and Faith.

Nor may we forget the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may think still leave that state secure. Let it never be absent from our minds, that every wilful sin is deadly—and let us beware of hardening our own hearts, and corrupting the hearts of our brethren—by whispering to ourselves or them *which* sin is more or less deadly than others. That which we may deem the least will be deadly enough, if unrepented, to work our perdition:—those which we deem the most deadly will, if repented, have been thoroughly washed away in the blood of our Redeemer.

Lastly, I lament, and more than lament, the tendency at least, if not the direct import, of some of their views "On Reserve in communicating Religious Knowledge," especially, their venturing to recommend to us to keep back, from any who are baptized, the explicit and full declaration of the doctrine of the Atonement. I know not how such reserve can be made consistent, not only with the general duty of the Christian Minister, to be able, at all times, to say with St. Paul, that he "has not shunned to declare all the counsel of God;"—but also with the special and distinct requirement of our own Church, that every *child* be taught the Catechism: for I need not remind you that, in the Catechism, this great Article of our Faith holds a most prominent place; that it is there taught, both by plain implication in saying that God the Son hath *redeemed* us, again in the inward grace of each Sacrament, and more explicitly, and expressly, in the reason—"Why the Sacrament of the Lord's Supper was ordained," namely, "for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby." How is the meaning of these passages to be taught, without also teaching the doctrine of the Atonement?

COMMUNICATIONS.

For the Churchman.

Mr. Editor,

We hear the objection again urged against our foreign missionary operations by the author of the sermon upon "Missionary Fanaticism," which he thinks to be still existing in all its force, because unanswered. With all deference to better judgment, we think *the objection itself* to be the best refutation of all his own arguments that could possibly be found. The objection is this: "God never calls any one to neglect one duty to discharge another." In this statement, we have an avowed acknowledgment of known duties and corresponding obligations to perform those duties—a neglect of which implies guilt. Therefore, we are guilty for not encouraging foreign missions;—and firmly do I believe it to be the truth, that God never intended we should neglect one duty to perform another. When he committed to our keeping, as to a Christian country, the talents of the Gospel, he never intended we should wrap them up in our own worldly napkin of selfishness—neither enjoying them ourselves, nor permitting others to do so—but as freely as we had received, so freely should we give. "This," says our Saviour, "ye should have done, and not have left the other undone."—We have never before heard the neglect of one duty made the reasonable excuse for the non-performance of another. Yet *this*, with the want of success in our Foreign Missions, is constantly urged as the main reason why we should not prosecute them. *Expediency* is made to supersede the divine command. If it can be proved that Heathens have *no claim* upon Christians, then the objections made against our foreign missions might hold good—but if not, how can we, professing to believe in the Saviour, be excused for a plain neglect of acknowledged duty? ?

For the Churchman.

Mr. Editor,—It had not been my intention to trouble either you or your readers with any comment on the recent attack made through your columns upon the New York edition of Coleridge and its Preliminary Essay, nor should I now do it, but through fear lest the true question involved in that Edition and Essay might be overlooked or forgotten by your readers amid the multiplied counts of condemnation brought against it by its voluminous, and I may add, for his own sake, over-zealous assailant. For your satisfaction, I would add, that with this single notice, I definitively leave it.

The true question, then, to be decided between the two editions, is not one of comparative merit either in the Editors or their Essays, but of soundness in the principle adopted.

It is briefly this: Is Coleridge's 'Aids to Reflection,'—which, be it remembered, is his chief religious work, to be so edited before the *American* public as to conceal or to bring forth his settled judgments touching the Church, its Ministry, Liturgy, and Sacraments? Is the *American* student, who seeks religious guidance in this work, to be left in the dark as to what in England, on the other hand, there was no need to communicate, whether his teacher were a Churchman, a Presbyterian, a Congregationalist, or a Quaker? Is Coleridge, in short, most rightfully exhibited to the inquirer as the advocate of the Gospel without the Church, or of the Gospel in the Church? This, Mr. Editor, is the dividing question between the two editions, and obviously the only one in which the Christian public can take much interest. Now, Dr. Marsh's Preliminary Essay, with all its acknowledged ability, does leave this matter in the dark—the substituted one with all its alleged deficiencies, does *not* so leave it. Which of these is the true principle, let your reflecting readers decide.

Compared with this, the true ground of controversy, I cannot but think that all other questions so carefully mooted by your correspondent, are of very inferior moment. Whether, for instance, all due care was taken by the Publishers or the Editor to guard against possible misapprehension as to the nature of the re-print—this, except under charge of intention, is certainly a very minor question. Now, that such charge of bad faith is not to be laid against the publishers and sole proprietors of the work may safely be left to their established reputation, while that concealment was the farthest possible thought from the mind of the author of the Essay, is abundantly evident, from his very first sentence stating explicitly the fact of such change, and not only so, but going on for pages to give reasons why it was so changed.

Of still less public interest or pertinency to the question, are to be esteemed your correspondent's multifarious charges against the competency of the Editor, his talents, style, and manner of thinking. Holding, as I do, on principle, the name of a brother clergyman sufficient warrant for good intentions, whatever opinion I may form of his judgment, I question, therefore, herein, neither his sincerity nor his courtesy. An author's manner I hold to be his prerogative—the feature of his individuality—the picture of his mind and temper. Whatever it be, therefore, I count it no offence. But it may be that on these points of attack, the Editor is more humble or less guilty than his assailant reputes him—this much, at least, he is ready to say, that he is too sensible of his many deficiencies, to claim for his Essay any other merit than right intentions, acting upon right principles of interpretation. All else, whether of merit or demerit in it, he is willing to leave in silence, even to hostile criticism, and to shelter himself under no other plea than that of little leisure and many distracting cares.

But setting these minor matters aside, the great and true question again recurs. On what *principle* should Coleridge's 'Aids to Reflection' be edited in America? With or without the addition of what in England, I repeat, in the bosom of his own Church, were a needless statement, namely, his settled and deliberate judgments as to the nature, obligation, and ordinances of the Church? Now, if we look at this question as a matter of satisfaction to the reader—there can be but little doubt. Every student of Coleridge would undoubtedly desire to have placed before him his practical judgments in the Christian life, as well as his abstract reasonings on Christian doctrine—for he would feel the one to be at least a satisfactory aid in interpreting the other. Or, again to look at this question as a matter of justice—if Coleridge was, in point of fact, a sincere member of the Church of England, her eloquent advocate, and a frequent eulogist of her distinctive characteristics—the question naturally arises, what justifies the withholding of this important fact in his religious character, when brought forth in a foreign country? On what plea is it to be justified as regards either Coleridge himself, or the Church of his devoted preference?

That such silence on the part of his early and able philosophic Editor, Dr. Marsh, was neither a wilful nor a criminal silence, needs no proof—it is neither imputed nor believed—but still the question comes up: is such silence the most natural and satisfactory course? and if not, then upon the *silent* editor rests the burthen of proof why he is silent; not upon him who states an acknowledged fact. The plea for silence doubtless is, and must be, (for it is the only possible plea,) that questions of the Church have nothing to do with the matter in hand—that Coleridge's Christian Philosophy is a thing apart and separate from Coleridge's churchmanship. Now, Mr. Editor, it is on *this* plea that issue *is* joined. *This is* the point to be decided. *This is* the battle that is to be fought, in our country above all others, and that not only between Editors and their Essays, and rival editions of Coleridge, but between a Religion of Philosophy and a Religion of Revelation—between Christianity interpreted as a Science of Thought and Christianity interpreted as a Rule of Life—between Christianity as an IDEA, and Christianity as a FACT; and to this decision and to this contest will every Christian be called who comes within the sphere of these Transcendental Reasoners.—But to return. Such separation, then, is denied 'in toto.' It is denied as a matter of fact, in the case of Coleridge, and as a matter of Reason in every mind. It is denied in the case of Coleridge, that it was with him one thing to be a Christian Philosopher, and another to be a faithful Churchman. The one, on the contrary, was part and parcel of the other. It is denied, too, as a matter of Reason, and the position is here broadly and fearlessly laid down, that a Christian Philosophy which knows nothing of the Church of Christ, is not the Christian Philosophy of the Gospel. Transcendental metaphysics, Mr. Editor, unwisely interpreted, are very apt to make men Transcendental Christians, and to put out of their view, that external and visible agency which God has deemed needful in religion for such a creature as man—the agency, I mean, of a visible Church and a divinely constituted ministry, by and through which alone the spiritual blessings of Redemption are imbodied, and brought down to our mortal nature, and sealed to us sensibly and outwardly.

That such risk of error does attend the absorbing pursuit of these metaphysical studies, is matter of familiar observation; that Coleridge himself was at one period of his life led aside by them, is well known; but that he quickly returned from that illusion to the Church of his baptism, and adhered to it through advancing years more and more closely; his acknowledgments of the Church and its ordinances becoming more full and frequent as experience and observation taught him their value, this, too, is matter of easy proof, and among the touching illustrations of it, is the fact, that the latest notes found among his papers, contain a commentary on the services of the Church, and another on a work that constitutes their most triumphant defence, viz: 'Hooker's Ecclesiastical Polity.'

But, Mr. Editor, to conclude a communication that has run out into greater length than I intended. That the Preliminary Essay in dispute, which brings forth this view of Coleridge and his Churchmanship, and which was substituted for that of Dr. Marsh, on the score not of merit, but of suitableness, (of which, be it remembered, the London Editor could be for us no judge,) that this Essay is one worthy of either its subject or its object—I am very far from thinking or asserting, but still this I do both think and assert; that no other pen than that of a sound Churchman can ever worthily complete what is there left unaccomplished, and that it must remain 'opus infectum' till some such hand take it up. On one point, however, even the present Essay may claim merit, judging at least from the umbrage it has given in certain quarters, and that is the merit of reclaiming for the Church, what many on this side of the Atlantic seemed to have forgotten ever belonged to the Church—the name and weight of Coleridge and his opinions. These, by a kind of tacit consent, had been so long left before the American public in other hands, that occupancy had at length been construed into a right of property; so that even respectfully to question their pre-emptive monopoly, though upon the showing of their own title deeds, has been sufficient to awaken against the questioner an assault as fierce, though not perhaps as deadly, as would a similar attempt among the untitled occupants of some western paradise. But, whatever be the penalty I have paid, or am yet to pay, for my transgression, this, at least, is my comfort, that it has been for standing up in a good cause, and that better men will, I doubt not, soon occupy and fence that field, which it has been for me sufficient honor to have opened.

I am, respectfully,
Your friend and brother,
JOHN McVICKAR.

Columbia College, April 25, 1840.

For the Churchman.

Let me ask, Mr. Editor, whether the too common practice of frequenting different places of worship is not one that should be discountenanced by every person professedly and avowedly a Christian?

It is a lamentable fact, and we see it every day verified, that many for the purpose of having their ears tickled with new sounds, and their imaginations whirled by gaudy eloquence, will suffer themselves to be led away from the fold to which they belong, and wander hither and thither in search of what, when found, is of little or no real benefit to them.

The word of God, truth and virtue, are forever the same; and it is not always that extraordinary oratorical sublimity, fervor of tone, and impassionate delivery, are the surest methods of imbuing the heart with that constancy to their precepts, and devotion to their guidance, which is the result of true piety and godliness. An appeal to the feelings and sensibilities of our nature, does oftentimes produce an effect of longer or shorter duration; and as often does it attract our attention and admiration only by bringing gratification rather than devotion; but an aapeal to these feelings and to sound sense and reason, such as is presented by our beautiful liturgy, touches the heart's core, and its radiations light up the beacon to everlasting life and happiness; and whether taught by graceful eloquence and studied gesture, or by the untutored tongue, it ever retains the momentous principles of the Gospel in all their authority and truth. With this treasure, reeking as it does with the dew of the Bible, stored in our hearts, we cannot, we dare not rest our hopes of future bliss upon the quicksand foundation of extatic raptures and irresistible impulses, but upon the prescribed law of God alone, which teacheth faith, obedience, and a humble walking after righteousness.

I am well aware, Mr. Editor, that many who follow in the wake of so-styled popular preachers,—if they are of different persuasion from themselves,—conceive their religious principles to be so fixed and deeply planted, as to defy a whirlwind of eloquence to uproot them. This may be; but nevertheless, the influence of their example is pernicious, and can be used as an argument why others should do likewise; and though they feel themselves secure, they may prove the bait to draw those more susceptible, into a net well calculated to entrap the unwary.

PRO BONO PUBLICO.

The Bishop of Bath and Wells having long contemplated the foundation of a Diocesan Collegiate Institution for the training of candidates for holy orders, in conformity with the cherished desire of our reformers, that between the academic degree and entrance into the ministry there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan, in connection with his Cathedral city, and has appointed the Rev. J. H. Pinder, A. M., late Principal of Codrington College, Barbadoes, to be Professor of Theology, at Wells. To meet the cost of this excellent appointment (£400 per annum) the Lord Bishop and two gentlemen of the diocese have munificently subscribed £100 each for 10 years. A portion of the remaining £100 per annum is yet to be provided.—*Bristol Mirror.*

IMPORTANT FACT.

It was stated in the House of Commons two years ago, that nineteen-twentieths of the church-rates were paid by Churchmen. The whole amount for that year was estimated at £600,000, of which £570,000 was *paid by Churchmen*, and £30,000 by Dissenters. In the same year the sum of £25,000 was voted by parliament to Dissenting teachers, and a further sum of £24,000 towards the erection of Dissenting meeting-houses and the Popish College at Maynooth. Out of these two last sums the Churchmen paid seven-eighths, or £43,000: therefore Churchmen are actually paying £13,000 more *in one year* towards the support of Dissent, than Dissenters are paying towards the Established Church.—*Church Magazine.*

THE CHURCHMAN.

SATURDAY, MAY 2, 1840.

CHURCH EDITION OF COLERIDGE.

We ask attention to the very clear and dignified communication of Dr. M'Vickar, which will be found in another column.

In regard to the principle laid down by Dr. M'Vickar, it seems to us that there can be no reasonable dispute. We see no cause either in law or equity why any editor or any publisher should not bring out such an edition of the Aids to Reflection as he pleases. Nay, more, we think it not only fair but laudable in Dr. M'Vickar to embrace the opportunity offered to him, of bringing out an edition of the Aids to Reflection, guarding it against the sectarian perversion to which all works of that nature are liable, and developing the supposed harmony of its philosophy with Catholic principles; by which we mean the principles of the Church. Neither of these ends could be expected from Dr. Marsh, who is an Independent. Besides:

Dr. Marsh's Essay is mainly occupied with the attempt to convince his New England brethren that Coleridge's philosophy would be to them, what it had perhaps been to himself, a plank after shipwreck.

The *theology* of New England makes no provision for moral responsibility and the freedom of the will. However these principles are held, her divines are necessarily indebted for them to some theory of *philosophy*. The philosophy of the eighteenth century gave them the words *free-will and accountability*, but not the thing; and was found after various trials and conflicts to be a universal quicksand. In this perplexity Coleridge arises, and makes the free-will a part of man, by the very definition of his being. Dr. Marsh reads the Aids to Reflection, exclaims *Eureka!* and aims to show his brethren that Coleridge has given them the foundation that they need.

Such an Essay possesses no value for us as Churchmen, however it may interest us as metapysicians. Our *theology itself* makes an adequate provision for moral accountability and the freedom of the will. We are not indebted for these principles to any theory of philosophy. We held them during the last century when the prevailing system of the schools afforded, as we are now told, no foundation for them; and we shall continue to hold them although the philosophy of Coleridge shall be found to teach them on a false foundation.

With these views we cannot but think that Dr. M'Vickar's reasons for rejecting the preliminary essay of Dr. Marsh are valid. An essay written by a Congregationalist for the use of Calvinistic divines and in order to extricate them from their metaphysical meshes could have no great interest for Churchmen.

Mr. Allen has complained of Dr. M'Vickar for having spoken of Dr. Marsh as a Calvinist. It may be that Dr. Marsh is *not* a Calvinist; but for this we have only Mr. Allen's word. The position of the former as a Congregationalist clergyman naturally leads to the supposition that he is a Calvinist, while there is nothing in his preliminary essay to disprove his being so, unless, indeed, it be his adoption of Coleridge We cannot see that Dr. M'Vickar was not wholly justified in treating him as such.

Of the general merits of Dr. M'Vickar's Essay, we should deem it, under ordinary circumstances, superfluous to speak. It seems to us to be the production of a ripe scholar, and of an acute and vigorous mind, and to be written with that ease and freedom and general accuracy of thought and expression which are seldom found on abstruse subjects, and which can flow only from a thorough acquaintance with them. We consider the Essay every way worthy of the position and reputation of its author: and confess that for our own part, although dissenting from the editor's estimate of his author, we have yet been not only pleased but instructed by his preliminary remarks.

When Mr. Allen applied to us for the use of our columns to do justice to one whom he conceived to be an injured man, knowing that his end could no otherwise be gained than through a Church journal, and knowing also that he was deterred by scruples of honor and conscience, from the use of a Low Church paper, we thought it but fair to let him state his grievances. Of his manner, we do not complain, for we are far from thinking that plain and sharp language proves a man to be either passionate or ill-natured. We regret, however, the length to which he has gone on a subject of little interest to the generality of readers. We have been surprised, also, to find him coming into collision with Dr. M'Vickar on subjects on which, as High Churchmen, we supposed they would be in agreement. Nor do we see, after all, that he has any tenable ground of complaint against Dr. M'Vickar, nor, indeed, against the publishers, except that the latter, professing to follow the edition of Mr. Henry Nelson Coleridge, have omitted the last paragraph of Mr. Henry Nelson Coleridge's preface, which refers to Dr. Marsh's Essay, as a part of that edition. A note in brackets from the publishers, stating the fact of this omission, would, as it seems to us, have been all that was necessary; and that the omission to insert this note was not designed, is evident to us, not only from the established reputation of the publishers, but from the fact that Dr. M'Vickar himself, in the very commencement of his essay, alludes to Dr. Marsh's essay as *having formed a part* of the last London edition. We cannot think the omission of the publishers a matter of any consequence.

On the whole, after patiently listening to Mr. Allen's complaint, and carefully reading the preliminary essays of both editions, we feel no hesitation in recommending Swords & Stanford's to our readers as eminently deserving of their preference. The preliminary essay of Dr. M'Vickar is not only essentially valuable to Churchmen, but possesses incomparably more interest for the general reader, than that of Dr. Marsh. Indeed, we think that Dr. M'Vickar has performed a valuable service both to Coleridge and the Church; to Coleridge, by bringing his writings into contact with hundreds who would never have seen Dr. Marsh's edition; and to the Church, by asserting her claims to whatever advantages may flow from Coleridge's Philosophy.

It is proper to add, that we have made these remarks without any consultation either with the publishers or the editor of the CHURCH EDITION of Coleridge's Aids to Reflection.

CITY MISSION.—We understand that the Anniversary of the City Mission Society will be held at St. Thomas' Church, on Sunday evening next. The report, which will be read by the Rev. Mr. Haight, is said to contain facts of much interest and great importance to the mission. The Rev. Drs. Hawks and Cutler, and the Rev. Mr. Higbee, as we are informed, are expected to address the congregation. We presume there will be a full house, and hope the result will be beneficial to the Mission, which is undoubtedly one of our most useful institutions.

CHURCH ALMANAC, FOR 1841.

At the last meeting of the Trustees of THE PROTESTANT EPISCOPAL TRACT SOCIETY, a Committee was appointed, of which the Bishop is Chairman, to take measures, if they should deem it expedient, for the publication of an Almanac similar to that previously published as the Churchman's Almanac. The Committee have decided to publish such an Almanac, and have made arrangements accordingly. It will be published early in the season, under the title of "THE CHURCH ALMANAC,"—in the usual form, and will contain a large amount of valuable matter interesting to Churchmen. It will be issued from the Depository of the Society, 28 Ann-street. All communications in regard to it, to be addressed to Thomas C. Butler, Agent.

MISSIONARY FAILURES, THE REASON FOR RENOVATED EXERTIONS. *A Sermon, delivered in St. John's Church, Brooklyn, on Sunday, March 15th, A. D.* 1840, *on occasion of a collection for the benefit of St. Mary's Church, Wallabout.* By EVAN M. JOHNSON, Rector.

We have intended, ever since this discourse was published, to offer a brief analysis of its contents. The author begins with a rapid sketch of the missions of the Church in primitive times, and of the great success which attended them. In contrast with these, he describes the missionary efforts of the present age, which he considers to be absolutely failures, and destitute of any permanently beneficial results. He then proceeds to inquire into the reasons of the failure. It is a sufficient solution of the failure of most of the recent attempts, that they have been prosecuted by separatists and schismatics, none "having a right to look for a blessing from the Divine Head of the Church, who voluntarily cut themselves off from the communion of the one Catholic and Apostolic Church, existing as it does in various quarters of the globe." This reason, however, does not apply to the missionary failures of that branch of the Catholic Church, which is known as the Protestant Episcopal, and therefore other reasons are sought. We are concerned with the argument no further than it applies to our own Church, and therefore limit our quotations to those parts of the sermon which affirm the fact, and explain the reasons of it in regard to ourselves; i. e., to borrow Mr. Johnson's language, in regard to the Church in this country, as distinguished from sectaries.

"What has been the success of those Missionaries that have of late years been sent from hence by the members of the Church? In Greece, we have succeeded in establishing two or three schools, and this has been done in direct oppositien to the lawful authority of the Greek Church. But, as Missionaries, they have attempted to do nothing, and, of course, have accomplished nothing. One clergyman, (Dr. Robertson,) who has resided in one part of Greece or another for many years, and has spent many thousands of dollars, has absolutely accomplished nothing; and is now supported, at great expense, at Constantinople, to circulate tracts among the Greeks and Turks. Another gentleman, (the Rev. Mr Southgate,) has been travelling for two years, and is, with his wife and family, about to be sent out again; and the only result is, a "promised journal." I have in vain looked for any results of his labors as a missionary. China was said to call for laborers from these United States. Two clergymen, (Rev. Messrs. Lockwood and Hanson,) went out, to go there. They found no opening—their lost their healths—they have returned—accomplished nothing, and are now *usefully* employed at home. A third, from *South Carolina!* (Dr. Boone,) is yet there; and is, as far as I can learn, doing nothing as a Missionary, and but little as a physician or schoolmaster. I most confidently affirm that all these attempts have been failures, *as far as any real and permanent change of religion among those* to whom they have been sent is concerned."

These are startling affirmations, and such as seriously affect the character of the Church. The first, at least, is sufficiently definite. We are charged with having established schools in Greece *in direct opposition to the lawful authorities of the Greek Church.* Is this assertion true? If not, will any person authorize us to contradict it? For the honor of the Church, we wish to be able to give it an unqualified denial. The other statements are enough, one would think, to make prudent men wish that the Church would pause in the career of experiment. If any are raised up by God for the work of Foreign Missions—and we are far from thinking that there are or will be none such—let them enter upon their duty, and give proof of their vocation, and convince us that they are engaged in a work of practical good, and they will never fail of countenance and support. Extraordinary works require extraordinary men; and extraordinary men create resources, and conquer obstacles, and accomplish the ends for which they are raised up by God.

On page fourth, Mr. Johnson gives us the following note:

"I do not know the number of sectarian Agents in New York, or the amount of their compensation. The Church has one Foreign Secretary, with a salary of $2,000 per annum, with an allowance of $915 for clerk hire and expenses. The present incumbent is the Rev. Dr. Vaughn. It has a Domestic Secretary at a salary of 2,000 dollars per annum, with an allowance of $1191 for travelling expenses, clerk hire, &c. The Rev. Mr. Carder is the incumbent. Our two Missionary Bishops receive $2,000 per annum, each, with no allowances. Bishop Chase and Otey, who are in fact as much Missionary Bishops as they, receive nothing, and are wholly unprovided for. I have never been able to ascertain the precise amount paid to our Foreign Missionaries—it is not less than $1000 per annum, including frequent extra allowances. Our Domestic Missionaries receive $280 per annum. I submit to any candid person, whether there is any justice that such large and ample salaries should be paid to Agents and Foreign Missionaries—some of our own Bishops remaining wholly destitute of a support, and all of our Domestic Missionaries contending with penury and want, on account of the miserable pittance doled out to them by the *executive committee.*"

We have no objection to the salaries of the agents, but on looking over the note, we cannot refrain from putting a couple of queries which it naturally suggests. The author of this discourse is conscientiously opposed to Foreign Missions, and to the whole machinery of the Missionary Society. This society, originally a voluntary one, and composed of voluntary members, made it an article of its constitution, that "The Society shall be considered as comprehending all persons who are members of this Church," i. e., the Protestant Episcopal Church of the United States. A certified copy of this constitution is laid before the General Convention who (see p. 56 of the very remarkable Journal of 1835) first resolve to consider it article by article, and then reconsider their resolution, and resolve "That the constitution be considered *as a whole.*" A motion is made to postpone the subject for a day, which is negatived; and the Constitution, consisting of *thirteen articles*, is considered and adopted as a whole on the same day on which it is presented to the House. It is sent to the House of Bishops, and by them adopted on the day following. Now, the question which we put is, whether this action of a voluntary society, thus adopted by the General Convention, obliges the Rev. Mr. Johnson and all others who are or shall be members of the Catholic Church of these United States, to consider themselves as members of this Missionary Society, and to adopt the whole thirteen articles of its Constitution? The other question which we would put is, whether Mr. Johnson is correct in saying, that, "THE CHURCH has one Foreign Secretary, and one Domestic Secretary," together with clerks, offices and other apparatus. The language certainly sounds oddly, but yet we hardly feel at liberty to censure it; for we fear it would be hard to convince a man of Mr. Johnson's turn of mind, that a society which consists of all the members of the Church, is not the Church itself. But if the Society be the Church, who are the hierarchy?

To the question, why so little success has attended the efforts of the true and regular Church in these United States? Mr. Johnson answers, that in regard to those foreign countries in which the Church is already established, our missions have been in effect schismatical, our clergy having "gone from hence into the dioceses of the Greek and Roman Churches, without their consent, and in many cases, in most express opposition to their will." And in regard to the alleged failures of our foreign missionary plans both in other Christian Churches and among the Heathen, he offers explanations of another kind.

"We have seen that Patrick and Austin, when they came into Great Britain, came openly and avowedly as Gospel Missionaries; they took their lives in their hands, and they preached the Gospel to the kings on their thrones. They did not go, the one as a doctor, offering to cure their diseases, and thus to ingratiate their good will, and by stealth preach the Gospel,—neither as schoolmasters, to instil into the minds of youth, as it were in secret, what they call a purer faith, while they were only intrusted with their secular education. There is a want of candor and openness; a kind of disguise and cunning in this method of proceeding, in my opinion, totally unworthy of so great and good a cause. I do not wonder that intelligent heathens, after they have become informed of these schemes, distrust the sincerity of those who adopt them, and refuse to listen to their religious instructions. I leave to those who read our journals, to judge how far our missionaries in Greece and China have been obnoxious to this objection."

The author also thinks that plans have been systematically adopted, which are repugnant to the simplicity of the Gospel, and which are therefore rather calculated to retard than further the missionary work.

"How does the ostentatious display of names of individuals as contributors to various amounts? How does the great parade of reports of Churches of what they have done? How does the plan of sending about papers in the pews when collections are made, to induce a large donation, with the express object of exciting a strife who shall appear at the head of the list? How does the inducement often held out, that if a person will give so much towards maintaining a child at school, the name given him by his parents shall be dropped, and the name of the donor perpetuated in his person, and then to publish here the whole transaction—How do these accord with the Scripture rule?"

He adds, as a farther reason, that there has been a too prevailing disposition to estimate the measure of piety by the amount of donations, without regard to the motives which prompted them. We are not prepared to say what weight should be attached to these things, in the connexion in which the author exhibits them; but certainly they are defects to which we are all liable, and against which we need to be occasionally cautioned.

"If the efforts had none of them been sectarian; if no unworthy motives had been set before the people, and no undue means used to obtain their money; if all had been lawful and right, then there is one objection which has been before made, and which has never been satisfactorily answered, and which still exists in all its force. I think no one will deny that *God never calls any one to neglect one duty to discharge another.* If, then, it can be made to appear that all the means which have been so extravagantly expended, after having been in many instances so most injudiciously, to say the least of it, obtained, were wanted here in our most destitute country; and that if all these had been applied, and ten times more, then the want would not have been one half supplied—if this can be made to appear, then every dollar sent away has been taken from a fund which ought to have been greater, and sacredly applied as God in his Providence evidently directs: and those who have been so anxious to excite this "Foreign Missionary spirit" have been "fighting against God," and leading his people to neglect this great duty, to do what they vainly think another, to which he has not called them."

The remainder of the discourse is occupied with a brief glance at the various and immense fields of labor which are open to us in our own country. We recommend the whole to be read, although aware that it contains too much biting truth to be liked. Whether the author is right or wrong in his views, he deserves the credit of plainly speaking his mind.

LORD CHANCELLOR KING'S INQUIRY, &C.

The various religious societies which reject Episcopacy, have for more than a century appealed to the work of the Lord Chancellor of England* as a learned and conclusive argument against that Catholic and divine institution. A new edition of the work having been published in this country, in pursuance of a vote of "the Pastoral Association of the city of Philadelphia," the Christian Observer, a new school Presbyterian paper published in that city, in a commendatory notice, insinuated that the reasoning it contained was unanswerable. The Editor of the Chronicle of the Church, in referring to the subject, gives some information, which, in justice both to the author, and the subject he attempted to investigate, should be known wherever the book may find its way. He says:

"The work was originally published in 1691 or 2, when the author was only 22 years of age. Yet the *Observer* says:

'He took nothing from second-hand quotation. He went through the wilderness of folio pages, for, and by himself alone, and returned with what, to his young but active mind, moved as it was, by an irresistible desire for the truth, must have been more precious than the clusters of Eschol.'

"Those who know that Lord King was the son of a grocer, and that he himself was brought up to the same trade, will hardly suppose that he could have gone over all that "wilderness of folio pages," before he was 22 years of age, and "faithfully collected out of the writings of the three first centuries," whatever might relate to the "Constitution, Discipline, Unity and Worship of the Primitive Church." However that may be, the book at its first appearance attracted little attention, and was seldom appealed to, even by dissenters; and it was not until the second edition was published in 1713, backed by the high authority of its author, that it came to be known. On this head the *Observer* says:—

'From the fact that the work was reprinted with additions in 1713, 22 years after its first publication, and at a time when its author had risen high in professional eminence, *and from circumstantial testimony, it is inferred that the friends of infallibility and apostolical claim,* like the Philistines before David, concluded it best to let the stone in the forehead take care of itself. Goliath might be slain—they lived and were Philistines still.'

"Will the *Observer* have the goodness to tell ts readers, that the 'inference' here drawn,

* "An Inquiry into the Constitution, Discipline, Unity and worship of the primitive Church, that flourished within the first three hundred years after Christ. Faithfully collected out of the extant writings of those ages by an impartial hand. London: Printed for J. Wyatt at the Rose, and Robinson at the Golden Lion, in St. Paul's Churchyard, 1713."

from circumstantial evidence,' is contra dced by *the history*; that the book of Lord King *was answered*, very soon after it became known in a second edition; that Lord King himself acknowledged the answer complete, and the refutation triumphant; and that he rewarded the author of the answer by bestowing upon him a benefice, which was within his gift? As the 'Pastoral Association of Philadelphia' seems never to have heard of the answer, we will give the title of the book: 'An Original Draught of the Primitive Church; in answer to a Discourse entitled 'An Enquiry, &c., by Lord Chancellor King.' This book was reprinted at Columbus, Ohio, 1833, and has been, and probably now is, for sale in Philadelphia. We are not surprised at the *Observer's* ignorance on this point, as we have known Professors in Theological Seminaries, Professors in this very department too, that had never heard of it."

We are glad to perceive that the Editor of the Chronicle frequently corrects the mis-statements and perversions of facts in relation to the Church and her usages, with which the periodicals of some other denominations teem. By pursuing this course he promotes the cause of Truth, and discharges an obligation to the Church.

☞ Tracts for the Times.—The remarks of the Bishop of Exeter on our first page, will show that High Churchmen have not lost their balance, and that they will have judgment enough as a body, to correct the errors of which a few ardent minds may be in danger.

Trinity School.—A stated examination of the pupils of this School, was held on Friday last, after Morning Prayer, in the Chapel of the Institution, 76 Varick-street. The exercises were such as to reflect great credit on the Rector, the Rev. Wm. Morris, and the teachers associated with him. The school is in a flourishing condition. It ought, however, to be a matter of more general interest than it is to Churchmen, established as it is upon Church principles, and looking as it does to the education of the *heart* as well as the head. The Gospel is the basis upon which all the instruction proceeds. The Church is the guide which is ever followed. And it is hoped that the pupils trained herein will be well fitted not only for their stations in this world, as men, and as Churchmen, but also for happiness and glory in the world to come. Parents who are seeking to bring up their sons in the nurture and admonition of the Lord,—to educate them in the ways of the Church,—would do well to visit Trinity School.

Oratorio of David.—We are requested to state that this performance will be repeated for the third time on Friday evening, May 15th.

Episcopal Visitation.—The Bishop's last appointments for visitation have been altered by the addition of *Hampton*. Additional appointments for many weeks have also been made.

NEW AGENT FOR THE CHURCHMAN.

William Johnson, Esq., P. M., Princess Ann, Md., has kindly consented to act as Agent for the Churchman in that vicinity.

African Mission.—All communications designed for the Missionaries at Cape Palmas, and forwarded to the office of Foreign Missions, 281 Broakway, by the 8th of May, will be duly forwarded by a very favorable opportunity.

SUMMARY.

MISSIONARY INTELLIGENCE.

The Rev. Mr. Hommann has been transferred as Missionary from the neighborhood of St. Louis, Missouri, to Fulton, in that state.

The Domestic Committee have received during the month ending April 15, the sum of $812 91. The Foreign Committee acknowledge the receipt of $1447 41, in the same period.

The contributions to the Committees designed for the current Missionary year, should be in the hands of the Treasurers by the 15th of June, to be included in the Annual Reports. It is also to be remembered that the receipts of the Domestic Committee up to the 15th of the present month, are $5,220 76 less than the amount at the same date last year. In the receipts of the Foreign Committee, the deficiency is $5,172 63.

Mr. Southgate's Narrative is now ready for publication.—*Spirit of Missions.*

Sunday, April 5th, Bishop Onderdonk confirmed *eighty* persons in Grace Church, and in the evening of the same day, *seventy* in St. Andrew's Church.—*Banner of the Cross.*

On the evening of Saturday, the 28th March, Bishop Ives confirmed *fifteen* persons in St. James' Church, Wilmington, North Carolina, and on the day following consecrated the building, which is a very neat gothic structure, and admitted Mr. Edwin Geer to the holy order of Deacon.—*Ib.*

From the Banner of the Cross.

CONVENTION OF MISSOURI.

Mr. Editor:—Presuming that you exchange with all the Church periodicals, I would respectfully ask the insertion in your columns, of the following:

"Minutes of a Convention of the Clergy of Missouri, called by the Rt. Rev. the Missionary Bishop, and held at the Parsonage of Christ Church, St. Louis, March 17th, 1840. Present, the Rt. Rev. Jackson Kemper, D. D., the Rev. Messrs. Crane, Hodges, Minard, Smith, Homman and Peake.

After appropriate devotions, the bishop made a brief statement of the several objects for which he had called the clergy together. On motion of Rev. P. R. Minard, the Rev. F. F. Peake was appointed Secretary of the Convocation.

The first subject proposed by the Bishop for the consideration of the meeting, was the propriety of taking preliminary measures for the organization of Missouri as a Diocese. The Bishop stated the inconveniences sometimes arising from the want of such organization, particularly in those cases where the action of a standing committee is necessary: whereupon, on motion of the Rev. C. S. Hedges,

Resolved, That it is expedient, with the approbation of Bishop Kemper, to organize the Protestant Episcopal Church in the State of Missouri as a Diocese, and that the Bishop is hereby requested to call the primary Convention of the Church, at such time as this Convocation with his advice shall determine; with the full understanding that application be made for admission into the General Convention, on the ground only, that Bishop Kemper continue his missionary labors in the State.

On motion of the Rev. S. A. Crane,

Resolved, That the bishop is hereby requested to call the primary Convention, to meet in Christ Church, St. Louis, at 11 o'clock on the Monday before the twenty-third Sunday after Trinity of the present year.

On motion of the Rev. Mr. Crane,

Resolved, That the bishop is hereby requested to appoint a committee, to prepare and propose to the primary Convention, a Constitution and Canons for the government of the Church in this State.

The Rev. Messrs. Crane, Hedges and Minard were appointed said committee.

On motion,

Resolved, That the minutes of this Convocation be forwarded for publication in the periodicals of the Church.

Whereupon, on motion, the Convocation was then adjourned." F. F. Peake, Sec'y.

St. Louis, March 24th, 1840.

DIOCESAN CHURCH SOCIETY OF NOVA-SCOTIA.

This Society has for two years been established at Halifax. Its principal objects are:—

1. To unite all members of the Church closely together in one band of holy brotherhood, for promoting the interests of Religion, and furthering an acquaintance with the doctrines and discipline of the Church of England.

2. To supply the Bible, Prayer Book, and other Religious Books and Tracts to the poor and destitute.

3. To send the Missionaries and the ordinances of the Church to neglected places.

4. To assist poor, pious, and deserving young men in preparing for the ministry.

5. To aid Sunday and other Schools conducted on the principles of the Church.

6. To afford help in the erection of Churches.

7. To contribute to the conversion of the heathen.

A Committee of this Society has been formed at Lunenburg, having the same objects in view; and every member of the Church within this Parish is respectfully and earnestly invited to add his or her name, with such offering as the Lord may dispose the heart to give in so good a cause. The smallest sum paid yearly, in advance, will constitute a person a member. "Freely ye have received, freely give."—"As we have opportunity let us do good unto all men, especially unto them who are of the household of faith."

Lunenburg, July, 1839.

At the recent ordination by the Lord Bishop of Hereford, a gentleman was admitted into priests' orders whose father and the whole family some time since quitted the Society of Friends and became members of the Church of England. The Rev. gentleman, who is an indefatigable and exemplary minister of our Church, had previously received the order of deacon.—*Western Journal.*

In the year 1838, the Scottish Episcopal Church numbered eighty-three congregations, eighty-six clergymen, 2098 catechumens, and 8523 communicants. The number of baptisms was 2113; of confirmations, 784; of marriages, 204; and of deaths, 404.

We employed a portion of our editorial space last week in adverting to the vigorous and cheering efforts which have, for some time, been making in England for enlarging the bounds and extending the truly Christian and Conservative influence of the National Church. We have now before us an account of a great meeting held in Liverpool about the middle of February, as a prelude to a general movement throughout the country in support of Sir Robert Inglis's intended motion in Parl ament. The meeting was most numerously and respectably attended, and amongst the speakers on the interesting and important occasion, the Rev. Hugh McNeile was conspicuous for his bold and eloquent advocacy of this holy and patriotic cause. His admirable and convincing arguments were strengthened by an exhibition of statistical facts, which left no room for doubt, and carried conviction to every hearer that Protestant Christians must slumber no longer, if their pure and reformed faith would be maintained in its ascendency in the British Isles.—*Church.*

The Presbyterian informs its readers that our "outward ceremonial originated when the Church became corrupt;" instead of being, as we too credulously suppose, founded in the nature of man, and supported by the authority of Scripture and the example of the primitive Church. If our contemporary alludes to the customs of kneeling in prayer, standing during acts of praise, and responding in certain parts of the service, he will be glad to learn that there are many who frequent our places of worship, and show plainly enough that they do not approve of such things.

From the Banner of the Cross.

FRAGMENTS FROM AN OLD GENTLEMAN'S PORT FOLIO.

"Real charity, let it be repeated, does not consist in lowering the standard of Christian doctrine or order, to avoid hurting the feelings of others. Religious truth is of too much importance to be accommodated to the feelings of any set of men, however respectable or excellent. Charity consists in love to our fellow creatures; in a sincere wish and endeavor to do them good. It will dispose us, no doubt, to think favorably of the intentions of one another; to cherish the delightful belief that real piety exists among all denominations of Christians; and that, wherever it exists, even fundamental error will not intercept the mercy of Heaven."

"The existence of the Syrian Church," says the Rev. Mr. Meek, a dissenting minister who lately conformed to the Church of England, "in the heart of India,—a Church which never submitted to Anti-Christ, retaining Episcopal government, and a Scriptural liturgy, deriving her episcopacy from the earliest and best days of Christianity—furnishes one of the strongest proofs of the apostolic origin of this mode of Christian government."

George, Prince of Anhalt, solemnly affirms that Luther would never have attempted to ordain, and that learned men would never have received ordination from him, but because they supposed ordination could not otherwise be had: the Romish Bishops refusing to ordain unless they took an oath to maintain the Pope. "This," says he, "we always, and Martin Luther, (of most godly memory,) both in words and in writings, yea, and in public sermons, in the Cathedral Church of Maerspurge, very often professed and promised."

MARRIED,

In Philadelphia, on Wednesday, April 29, by the Right Rev. Benjamin T. Onderdonk, of New York, Caspar W. Sharples to Elizabeth, daughter of the Right Rev. Henry U. Onderdonk, of Philadelphia.

CALENDAR.

MAY.

3. Second Sunday after Easter.
10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25., 26., 27. } Rogation Days.
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.
12., 13. } Ember Days.
14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—First Sunday after Easter, April 26, in St. George's Church, admitted Benjamin S. Huntington to Deacons' Orders. Morning Prayer was read by the Rev. James W. Cooke, Assistant Minister of the Church; the Sermon preached by the Bishop; and the candidate presented by the Rector, the Rev. James Milnor, D. D.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany*. Tuesday 5, Duanesburgh, *Schenectady County*. Thursday 7, Rensselarville, *Albany County*, 8, Oakhill, *Greene County*. 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County*. Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County*. Thursday 21, Otego, Ordination A. M., Confirmation P. M. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy*.

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M. Festival of St. Barnabas the Apostle, Thursday, June 11, Hampton, *Washington County*, Consecration A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York*.

First Sunday after Trinity, June 21, Flatbush, *King's County*.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday, 8, Ravenswood, *Queen's County*. 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County*. Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County*. 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, Cohoes, *Albany County*.

Eighth Sunday after Trinity, August 9, A. M., Hudson, *Columbia County*; 4 P. M., Athens, *Greene County*. 10, Catskill. 11, Upper Redhook, *Dutchess County*. 12, Ulster, *Ulster County*. 13, Kingston. 14, Hyde Park, *Dutchess County*. 15, St. Paul's Church, Poughkeepsie.

Ninth Sunday after Trinity, August 16, A. M. Wappinger's Creek; 4 P. M. Marlborough, *Ulster County*. 17, Newburgh, *Orange County*. 18, New Windsor. 19, Walden. Friday, 21, Goshen.

Tenth Sunday after Trinity, August 23, Monticello, *Sullivan County*. Tuesday, 25, Fishkill Landing, *Dutchess County*. 26, Fishkill. Friday, 28, Pawlingsville.

Eleventh Sunday after Trinity, August 30, Somers, *Westchester County*. Tuesday, September 1, Philipstown, *Putnam County*, 2, Peekskill, *Westchester County*. 3, Sing Sing. 4. Tarrytown. 5, Greenburgh.

Twelfth Sunday after Trinity, September 6, Philipsburgh, A. M., Tuckahoe, P. M.

Thirteenth Sunday after Trinity, September 13, Tompkinsville, *Richmond County*.

Fourteenth Sunday after Trinity, September 20, St. Michael's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev Wliliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S. 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

NOTICES.

CITY MISSION.

The anniversary of the City Mission Society will be held on Sunday Evening, the 3d of May, in St. Thomas' Church, at half past seven, when several addresses may be expected, calculated to interest the minds of Episcopalians in this important institution of the Church.

New York, April 29, 1840.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

On Sunday morning a collection will be made in the Chapels of

SAINT PAUL AND SAINT JOHN,

For the benefit of this institution of our Church, which, since the anniversary in October last, has distributed gratuitously, to missionaries, feeble parishes, Sunday schools, shipping, state prison, &c., nearly 4000 Bibles, Testaments and Prayer Books.

The sales in the same period to auxiliary societies at low prices and to individuals have been upwards of two thousand.

In the same space of time, the society has printed 6500 Prayer Books, 500 Psalms and Hymns, 1650 Bibles and purchased 1600 Prayer Books, a new set of stereotype plates of the 12mo. Bible, and a set of 12mo. Common Prayer Book plates.

In meeting promptly the engagements of the institution, the officers have made advances exceeding in amount four hundred dollars, owing to other pressing calls on our kindly intended Rectors, many of whose collections have been delayed beyond their usual time. With the increase of the Church throughout the United States, and knowledge of its principles, is accumulating calls on the society for its publications, the liberality of Episcopalians to meet the wants is most confidently appealed to.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a collection in Whitestone Chapel, Rev J B Kerfoot, $6; from St. Paul's Church, Whitehall, Rev Palmer Dyer, $2 50; from John Anthon, esq, donation, $5; from annual subscriber, $2.—Total, $15 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
April 29. Thomas C Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ Church, Oswego, Rev John M'Carty, $2 50; from St Paul's Church, Whitehall, Rev Palmer Dyer, $2 50; from an annual subscriber, $1.—Total, $6.

☞ *Only Twenty Dollars have yet been received* towards printing "Perceval on Apostolic Succession" which work is being stereotyped. More liberality is required to aid in its completion.

Donations and subscriptions received by
Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
April 29. Thomas C. Butler, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d instant, has received the following contributions, viz.

From "St James' Church S S Missionary Society," Bristol, Pa, for domestic missions, per J Lloyd Beck, $5. From Christ Ch, Manlius, West New York, for the domestic department of the Domestic and Foreign Missionary Society, by the hands of Mr E May, $10. For domestic missions from S S, per Mr Thomas N Stanford, $25. By the hands of the Rev R B Van Kleeck, rector, part of a collection in St Paul's Ch, Troy, NY, on Easter Day, for Bishop Chase, $120, and for general domestic purposes, $309—$429. By the hands of the Rev F B Woodward, rector, amount of a collection in St Matthew's Church, Plymouth, Con, at a meeting of the Missionary and Clerical Association of Litchfield county, at Plymouth, in January last, $14. From the Family Mite Box, New York, $4 40. By the hands of the Rev Dr Milnor, received from the Rev F W Hatch, rector of St Paul's Ch, Poughkeepsie, N Y, for domestic missions, $8. From Trinity Church, Rutland, Vt, per S H Cox, jr, $5. Remitted by the Rev Wm H Barnwell, Charleston, S C, for domestic missions, per Rev B Webb, $5. By the same, from a member of St Peter's Ch, for Raymond, Mississippi, $6. Collection in St Thomas' Ch, New York, for domestic missions, on the 26th April, 1840, in cash $189 45, and in pledges $3--$189 45. Total receipts, $700 85.

April 29, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received from the American Tract Society for distribution of Tracts a. Athens $500, Crete $300, Constantinople $200—$1000 Received per Rev Horatio Southgate, from a lady of Trinity Ch, Newark, N J, for mission to Mesopotamia, $5. Received addition to contribution from St Mark's Ch in the Bowery on Easter Day, $5. Remitted by Rev R B Van Kleeck, rector, part of collection in St Paul's Ch, Troy, on Easter Day, $161. Received from Amos Palmer, esq, of Zion Ch, Butternuts, N Y, annual payment, one half, $10. Rec'd from St Michael's Ch, Bristol, R I, Sunday school children and teachers, by Rev J Bristed, towards educating a boy at African mission $10, monhly concert $10, W P Monroe $5, Martha Cogswell $2, L S French $2, Eliza Bourne $1, Betsey Bourne $1, a family $1, the infant school $1—$33. Remitted by Rev W H Barnwall, rector of St Peter's Ch, Charleston, S C, the annual contribution of said church to China mission for salary of Rev Dr Boone $1000, from Rev Benj C Webb toward the support of a boy at Cape Palmas school $15, Prince William for African mission $13—$1028. Received per Messrs Swords, Stanford & Co, from St Peter's Ch, Plymouth, Con, Rev Wm Watson, rector, $36 12. Received per Mr T N Stanford from S S, $25. Received per Rev James Milnor, D D, from St Paul's Church, Poughkeepsie, Rev F W Hatch, rector, for Greece, $3 25. Total receipts, $2306 37.

Charles J. Aldis, Treasurer.
Bank of America, April 28, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums viz.

From Zion Ch, Louisville, Otsego co, Rev Amos B Beach, rector, for education and missionary fund, $12. From Amos Palmer, Esq, Butternuts, Otsego co, N Y, for education and missionary fund, $10. From St Paul's Ch, Whitehall, Rev Palmer Dyer, (per Mr. H. Butler,) for education fund $5, and missionary fund $5. From Calvary Church, New York, Rev Charles Jones, rector, collection for education fund $10, and missionary fund $23 63. Total amount $65 63.

C. N. S. Rowland, Treas.,
April 29, 1840. 55 Water st.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

From "Cash," $2, M F H 2, H S H 1, Colden Ruggles 1, collection in St Stephen's ch, after a sermon by the Rev C S Henry, D D, 40 63, H Kelly 1, Jonathan Amory 32, sundry individuals, by the hands of W H Townsend 25, Rev C H Halsey 5, Master C L King 1, Master Rufus King 1, Master Edward King 1, Master F W Rhinelander 1, Master Archibald Gracie 1, J Pintard Servoss 1, G W 5. Total, $120 63.

John H. Swift, Treas.,
April 20, 1840. 158 Water st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From Moses Kimpton, esq, in a certified check upon the Commercial Bank of Philadelphia, a contribution of Christ ch, Philadelphia, $200. From Rev Palmer Dyer, rector of St Paul's ch, Whitehall, in the diocese of New York, per Mr T C Butler, the contribution of that ch, $2 50. From Rev Wm Watson, rector of St Peter's ch, Plymouth, Con, and an alumnus of the Seminary, the contribution of that ch, $10.

Wm. H. Harison, Treasurer.
New York, 28th April, 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donations to the society:

From St Paul's ch. Whitehall, by the Rev P Dyer, rector, $2 50. From St Paul's ch. Po'keepsie, the Rev F W Hatch, rector, $1 92. Total, $4 42.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, April 29, 1840.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending April 30th, from the following individuals, viz.

D H Bissell, Geneseo, with remit; John Allmand, Norfolk, Va, with remit; P M at Madison, Ohio; R S H George, Philadelphia; P M at Michigan City, Ind, with remit; P M at Woonsocket, R I, with remit; P M at Hopkington, N H, with remit; N C Robbins, Apalachicola, Florida, with remit; Rev D L Devins, Northampton, Mass; Rev N E Cornwall, Southport, Con.

Packages have been forwarded from the Depository during the week ending April 30, as follows:

To R S H George, Philadelphia, 1 package, per Union Line; to Rt Rev Bishop McCrosky, Detroit, 1 box, by Albany Canal, per U S Line; to Rev L B Hull, Milwaukie, Wisconsin, 1 box, do; Rev A H Cornish, Juliet, Ill, via Chicago, 1 box, do; to Rev S W Manney, care Rev Dr M Johnson, Michigan City, Ind, 1 package, do; to C Stimpson, jr, 1 package, sent to C S Francis, 252 Broadway; to Belknap & Hamersley, Hartford, 1 package, by steamer Cleopatra.

SELECT MALE AND FEMALE SEMINARY,
No. 316 Greenwich Street.
N. CAMP, PRINCIPAL.

THE Summer term will commence on Monday, May 11. Instruction given in all the branches usually taught in institutions of this kind. The Male department is under the immediate supervision of the Principal. Competent teachers are provided for the young ladies', and the juvenile departments.

Strict attention will be paid to the moral and intellectual improvement of the pupils. 2$
April 29, 1840.

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals.
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds.

Just Published.
Tracts for the Times, vol. 2, part 15.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.
CHARLES HENRY,
May 2. 124 Fulton street.

TO THE CLERGY.
D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of Theological Books, which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols, 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2.

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

Terms.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
Y. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., April 25, 1840.

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by
Gould, Newman & Saxton,
April 18, 1840. Corner Fulton and Nassau sts.

PEW IN ST. PAUL'S CHAPEL FOR SALE.

NO. 125 A., on the ground floor, North aisle, lined, cushioned and carpeted. Apply at 261 Broadway, corner Warren st.
April 18. tf

STOCKBRIDGE, MASSACHUSETTS.
FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in city of New York, known as that of Adams & Parker,) has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual; Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, and Dewey; John Anthon, esq. Hon. Murray Hoffman, Hon. Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq., Isaac Jones, esq., Herman Le Roy, esq., William C. Bryant, esq., and Charles King, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*
April, 1840. 2t$&tf.

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by
SWORDS, STANFORD & CO.,
at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do. Recognition of Friends after Death. April 4—tf

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Henry Street.
REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.
April 25, 1840.

SCHOOL WANTED.

A GENTLEMAN thoroughly educated, and accustomed to teaching in both classical and English branches, is desirous of being employed as Instructor in a private family or public institution. Unexceptionable references. Address Alpha, at this office.
New York, April 22, 1840. 1t$

AT THE DEPOSITORY, 28 ANN STREET,

IN addition to the usual supply of Bibles, Testaments, Prayer Books, Psalms and Hymns, and Tracts, may be had at very low prices, a few copies of octavo, and small Prayer Books, with the *Old Psalms.*
Three sets of Stereotype Plates of Old Psalms.
The Life of Heber, in 2 volumes.
Leslie on Deism, in boards.
Bishop Jebb's Manual, do.
Walton's Lives, do.
Burnett's Lives and Characters, do.
Works on Episcopacy, do.
Gibson's Letters, and Horne on Infidelity, in calf.
Dr. Coit's Bible, do.
April 18.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.
New Haven, April 13, 1840. 1jel

ORGANS FOR SALE.

THE subscriber offers for sale a first rate swell organ, containing the following stops: Open diapason, stop'd diapason, principal, fifteenth, and trumpet. A small Church Organ of four stops. A second-hand Church Organ, with two sets of keys, in a handsome mahogany case. A second-hand Organ, with one set of keys, and six stops, suitable for a small church. Also, an elegant Parlor Organ, of four stops.
Apply to Henry Erben,
Centre street, facing Canal street.
April 18. tf

JUST PUBLISHED, BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
AS AN EASTER TRACT

THE BOY WHO LOVED THE BIBLE, by the author of "The Holy Child Jesus." 24 pages 18mo. Also, the Psalm appointed to be sung at the approaching anniversary of the N. Y. P. E. S. S. Society, printed neatly upon tinted paper. For sale at the Depository, No. 28 Ann St. Apr 4

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth streel, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. xtf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Duane street, opposite Duane Park,
REV. ALDERT SMEDES, RECTOR.

THE summer quarter of this school commences on the 9th of May. April 18. 4t

FEMALE SEMINARY, NEW ROCHELLE.
Thomas Rogers, Proprietor,
Miss Rogers, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in May.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—
Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.
☞ A Church Organ to be disposed of.
April 4—6t$

ROSSVILLE BOARDING SCHOOL,
STATEN ISLAND.

W. Westhorp presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.
Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.
April 18, 1840. 8t$

INSTITUTION
FOR THE EDUCATION OF BOYS,
PORT COLDEN, NEW JERSEY.

AN INSTITUTION for the Education of Boys, is about to be established at Port Colden, under the name of *St. Matthew's Hall.* It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:
Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D., Prof. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D.D., Prof. Th. Sem. N.Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson, Newark, N. J.
Rev. E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq., New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gilford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address Wm. C. Dusenbery, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.)

April 11, 1839. 6t

POETRY.

For the Churchman.

" From death the soul draws back
As from a stream in winter, though the chill
Be but a moment's."—*Manfred.*

'Tis hard in youth to die
When life is beautiful—withdraw the trust,
And bid the heart unclasp each human tie,
And yield itself to dust.

God gave the germ to earth,
The soul transplanted from its home on high,
And thought and feeling as bright leaves put forth,
And as bright leaves to die.

Come, Death! when life has climb'd
The alpine path of years, and on the height
Feeling grows holy, and each thought sublimed
As touch'd with dying light,—

When time has chill'd the tear,
And the tired heart above its care has risen,
And earthly sympathies, grown frigid here,
Can lose themselves in heaven.

For then 'tis gentle strife—
The heart's own tremor, or a passing breath,
Will hurl the atom from the mass of life,
To avalanche in death.

But fold thy darkened wing,
Lest the young heart beneath its shade grow cold,
Wait till the bloom of life is perishing,
And all its joy is told.

The heart that lights our home,
Whom storm and darkness but more faithful prove,
O, can we yield that bosom to the tomb,
With all its wealth of love?

Love! that eolian chord
That takes life's tempest on its trembling string,
And turns its wrath to music—hath the word,
In heaven no echoing?

Yes—from the height of time,
Onward—forever, shall the feeling roll,
And from the grave, reverberate the chime
Through the long age of soul.

Then what is it to die,
If Death but lengthen, do not part the chain?
Grant us, great God! thine own eternity—
To count its links again.

S. W. C.

For the Churchman.

Heal the sick, cleanse the lepers, raise the dead, cast out devils.—Matt. x. 8.

Notwithstanding in this rejoice not, that spirits are subject unto you; but rather rejoice because your names are written in heaven.—Luke x. 20.

Rejoice, but not that the darkened eye
Hath brightened at your command,
And beholdeth again the fair blue sky
Of its loved and native land;
Rejoice, but not that the frenzied brain
Hath lost its maddening mood,
And reason's glorious light again
Undimmed in its place hath stood.

Rejoice, but not that the demon band
Have owned an earthly sway,
And the sin-brought strength of Satan's hand
As a cloud hath passed away.
Rejoice, but not that the buried dead
Your voice from their rest have heard,
And burst the bands of their lowly bed
As ye spake the mighty word.

Ye have wrought with a power unknown
To the sagest sons of earth,
And the life-giving seed ye have sown
In its all-excelling worth.
Ye have told of my merciful name
Wherever on earth ye trod,
And your lips have spoken words that came
As heralds of love from God.

Yet let not your hearts in pride rejoice,
Nor deem ye this strength your own,
For mine is the power, and mine the voice,
By which ye are guided on.
But let ye your prayers ascend above,
And your thanks to God be given,
That through His gracious, His boundless love,
Your names are written in heaven.

T. E. J.

CHRISTIAN LIBERTY.

Extract from a Sermon for Fourth Sunday in Lent.

We may thus also be led to apprehend what our Christian liberty *is*,—not a release from the letter of the law, and from the obligation of fulfilling it, but an ability to enter into and realize its spirit through the superior energy of the principle which produces Christian obedience "through the love of God shed abroad in our hearts by the Holy Ghost which he hath given us."

Our liberty consists in the differences between a bondman and a free, between a servant and a son; "for we have not received again the spirit of bondage to fear, but we have received the spirit of adoption, whereby we cry Abba, Father." No one under the old dispensation, not even the saints of God, who have obtained a good report in the history of the Old Testament, none of them possessed that high privilege, and none of them, at least in virtue of the covenant, could enjoy the Spirit which is given unto us. It is a thought well calculated indeed to humble us, when we contrast their attainments in holiness with those with which we too commonly content ourselves. How few Christians are there who would presume to count or compare themselves with these ancient saints! Still we may not undervalue or conceal our own higher privileges, we may not so far extenuate our own guilt, or obscure the magnitude of God's gift of grace, as to deny that a greater treasure has been committed to *our* keeping. None of them, St. Paul being witness, had received "the spirit of adoption," none of them were children of the Jerusalem which is above; they had not "obtained the promises; they saw them afar off and embraced them," and by the energy of that faith they wrought righteousness and obtained the blessedness of being called the friends of God. Yet we may not forget that we have been placed in a nearer relation to God than they occupied, and that our duties are the result of that relation; the relation of children to a parent, and spring from the affections suitable to that relation existing in its most perfect form, with the sense of unbounded goodness and transcendent benefits received to call forth our gratitude and love.

In God's commandments we do not see the imperious behests of a taskmaster, but the expression of a parent's will, pointing out the way in which we may please him, and continue in the enjoyment of his love. This indicates the spirit which we have received, and the source from whence it comes, not springing spontaneously in our own hearts, where naturally no good thing dwelleth, but descending from above, and imparted in consequence of our adopted relation to Almighty God.

For the Churchman.

SELECT EXTRACTS FROM BISHOP TAYLOR.

The works of so celebrated a divine as Jeremy Taylor, after having in England passed through forty editions, have no doubt been republished in the United States. His "Holy Living," written A. D. 1651, Bishop Heber has pronounced to be "a triumphant achievement of the Christian moralist, which must be read with advantage, and hardly can be read without admiration."

I now forward you selections from his "Introduction to Holy Living." In order to suit the limits of your paper, Rev. Sir, and in consideration of those who may possess the work itself, I have endeavored to bring those selections within a narrow compass, while I trust I have marred neither the method nor the subject of our present pious and eloquent author. While indulging in the pleasing literature which teems in this our day, we must not fail liberally to take in of the ballast furnished by the sterling and devout authors of the olden time: and *above all*, prayerfully *searching the Scriptures*, as the pillar and ground of the truth. Respectfully yours, ORION.

SELECT EXTRACTS FROM TAYLOR'S INTRODUCTION TO A HOLY LIFE.

Considerations of the general *instruments and means serving to a* holy life.

It is necessary that every man should consider, that since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him lord over the beasts, and but a little lower than the angels, He hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience. And therefore as every man is wholly God's own portion by the title of creation; so all our labors and care, all our powers and faculties, must be wholly employed in the service of God, even all the days of our life, that this life being ended, we may live with Him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small employment, but that it be done by us as God intended it; that it be done with great earnestness, with much zeal and desire; that we refuse no labor, that we bestow upon it much time, that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence and religion.

That little portion of hours, which is left for the practices of piety and religious walking with God, is so short and trifling, that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of Him eternal joys in Heaven, even after the well spending those few minutes which are left for God and God's service, after we have served ourselves and our own occasions.

From the few hours we spend in prayer and the exercises of a pious life, the return is great and profitable; and what we sow in the minutes and spare portions of a few years, grows up to crowns and sceptres in a happy and glorious eternity.

1. Therefore, although it cannot be enjoined, that the greatest part of our *time* be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence, to lay aside for the services of God and the businesses of the Spirit as much as we can: because God rewards our minutes with long and eternal happiness; and the greater portion of our *time* we give to God, the more we treasure up for ourselves; and *no man is a better merchant than he that lays out his* time *upon God, and his money upon the poor.*

2. Only it becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we by directing these actions to the glory of God *intend* them as instruments to continue our persons in His service, He by adopting them into religion may turn our nature into grace, and accept our natural actions as actions of religion.

3. To which if we add, that in all actions of our lives we always stand before God, acting, and speaking, and thinking in *His presence*, and that it matters not that our conscience is sealed with secresy, since it lies open to God, it will concern us to behave ourselves carefully, as in the presence of our Judge.

Care of our Time *the first general instrument of Holy Living.*

He that is choice of his time will also be choice of his company, and choice of his actions; lest the first engage him in vanity and loss, and the latter, by being criminal, be a throwing his time and himself away, and a going back in the accounts of eternity.

God hath given to man a short time here upon earth, (and yet upon this short time eternity depends,) but so that for every hour of our life, after we are persons capable of laws, and know good from evil, we must give account to the great Judge of men and angels. And this is it which our blessed Saviour told us, that we must *account for every idle word:* not meaning that every word which is not designed to edification, or is less prudent, shall be reckoned for a sin; but that besides our sinful and hurtful, our tempting or malicious language, even the time which we spend in our idle talking and unprofitable discoursings, that time which might and ought to have been employed to spiritual and useful purposes, *that* is to be accounted for.

For we must remember that we have a great work to perform, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do; or many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our public cares, and duties of the world, which necessity and the providence of God hath adopted into the family of religion.

And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears, we must remember that the life of every man may be so ordered, (and indeed must,) that it may be a perpetual serving of God.

In their proportions also, a king, and a priest and a prophet, a judge and an advocate, doing the works of their employment, according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provision for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his very worldly employment in honest trades and offices is a serving of God, and if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and the retirements of a more spiritual religion.

Idleness is called *the sin of Sodom and her daughters*, and indeed is the burial of a living man; an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world.

Rules for employing our Time.

1. In the morning, when you awake, accustom yourself to *think first upon God*, or something in order to His service; and at night also let Him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the East.

2. Let every man that hath a calling be *diligent* in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands employed in it.

3. Let all the *intervals* or void spaces of time be employed in prayers, reading, and meditating, works of nature, recreation, charity, friendliness, and neighborhood, and means of spiritual and corporeal health; ever remembering so to work in our calling, as not to neglect the work of our *high calling;* but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities.

4. The resting day of Christians and festivals of the Church must in no sense be days of idleness; for it is in itself better to plough upon holy days than to do nothing, or to do viciously; but let them be spent in the works of the day, that is, of religion and charity, according to the rules appointed.

5. Avoid the company of drunkards and busy-bodies, and all such as are apt to talk much to little purpose.

6. Never talk with any man, or undertake any trifling employment, *merely to pass the time away:* for every day well spent may become a *day of salvation*, and time rightly employed is *an acceptable time.*

7. In the midst of the works of thy calling, often retire to God in *short prayers*, and devout breathings; and those may make up the want of those larger portions of time which, it may be, thou desirest for devotion, and in which thou thinkest other persons have advantage of thee.

8. Let your employments be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit *for your age and understanding.* For a man may be very idly busy, and take great pains to so little purpose, that in his labors and expense of time he shall serve no end but of folly and vanity. There are some people who are busy, but it is as Domitian was, in catching flies.

9. Let your employment be fitted to *your person and calling.*

10. Let your employment be such *as becomes a Christian;* that is, let it in no sense be mingled with sin, for every hour so spent runs a man backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11. Persons of *great quality, and of no trade*, are to be most prudent and curious in their employment and traffic of time.

12. Let the *women* of great fortunes do the same things in their proportions and capacities, and *learn to do good works for necessary uses.*

13. Let all persons of *all conditions* avoid all excessive delicacy and niceness in their *clothing* or *diet*, because such softness engages them upon great mis-spendings of their time.

14. Let every one of every condition avoid *curiosity*, and inquiry into things that concern them not. For all business in things that concern us not is an employing our time to no good of ours, and, therefore, not in order to a happy eternity. In this account our neighbor's necessities are not to be reckoned; for they concern us as one member is concerned in the grief of another.

15. As much as may be, cut off all *impertinent and useless employments* of your life, unnecessary and fantastic visits, long waitings upon great personages, all vain meetings, all laborious trifles, and whatsoever spends much time to no real, civil, religious, or charitable purpose.

16. Let not your *recreations* be lavish spenders of your time, but choose such which are healthful, short, transient, and apt to refresh you; but at no hand *dwell* upon them, or make them your *great employment.*

17. Put apart some portions of every day for *more solemn devotion*, and religious employment, which be *severe in observing;* and if variety of employment, or prudent affairs, or civil society, press upon you, yet so order thy *rule*, that the necessary parts of it be not omitted.

18. Do not the *work of God negligently* and idly; (Jer. xlviii. 10;) let not thy heart be upon the world, when thy hand is lift up in prayer; and be sure to prefer an action of religion in its place and proper season before all worldly pleasure, letting secular things (that may be dispensed with in themselves) in these circumstances, wait upon the other.

19. It is good to make the parts and returns of devotion the measure of your time; and also in the *breaches* of thy sleep to say a short ejaculation, that those spaces which have in them no direct business of the world may be filled with religion.

20. If by thus doing you have not secured your time by an early and forehanded care, yet be sure by a timely diligence to *redeem the time;* that is, to be pious and religious in such instances in which formerly you have sinned, and to bestow your time especially upon such graces, the contrary whereof you have formerly practised.

21. Let him that is most busied set apart some *solemn time every year*, (1 Cor. vii. 5,) in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs have carried him.

22. In this we shall be much assisted, and we shall find the work more easy, if before we sleep every night we *examine the actions of the past day* with a particular scrutiny.

Purity of Intention *the second general instrument of Holy Living.*

That we should intend and design God's glory in every action we do, whether it be natural or chosen, is expressed by St. Paul, *whether ye eat or drink, do all to the glory of God.* (1 Cor. x. 31.) Which rule when we observe, every action of nature becomes religious, and even every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God, which, out of infinite desire to glorify and save mankind, would make the very works of nature capable of becoming acts of virtue, that all our life-time we may do Him service.

This grace is so excellent, that it sanctifies the most common actions of our life; and yet so *necessary*, that without it the very best actions of our devotion are imperfect and vicious. For he that prays out of custom or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotions, and a beggar in his alms, and an hypocrite in his fast. But *a holy end* sanctifies all these and all other actions which can be made holy, and gives distinctions to them, and procures acceptance.

For as to know the end distinguishes a man from a beast; so to choose a good end distinguishes him from an evil man. *Hezekiah* repeated his good deeds upon his sick-bed, and obtained favor of God; but the Pharisee was accounted insolent for doing the same thing; because this man did it to upbraid his brother, the other to obtain a mercy of God. *Zacharias* questioned with the angel about his message, and was made speechless for his incredulity; but the blessed Virgin *Mary* questioned too, and was blameless: for she did it to inquire after the manner of the thing; but he did not believe the thing itself: he doubted of God's power, or the truth of the messenger; but she only of her own incapacity. This was it which distinguished the mourning of *David* from the exclamation of *Saul;* the confession of *Manasses* from that of *Pharaoh;* the tears of *Peter* from the repentance of *Judas.* "For the praise is not in the deed done, but in the motive for doing it. If a man visits his sick friend, and watches at his pillow for charity sake, and because of his old affection, we approve it; but if he does it in hope of legacy, he is a vulture, and only watches for the carcase. The same things are honest and dishonest. The motives for doing them and the end of the design makes the separation."

Holy intention is to the action of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to the river, or the base to a pillar; for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin; and the action is sinful or unprofitable and vain.

Rules for our Intention.

1. In every action reflect upon the end; and in your undertaking it, consider why you do it, and what you propound to yourself for a reward, and to your action as its end.

2. In beginning every action be careful, that we do it not without the permission or warrant of God; that we design it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents: that it may be so blessed, that what we intend for innocent and holy purposes, may not by any chance or abuse or misunderstanding of men be turned into evil, or made the occasion of sin.

3. Let every action of importance be begun with prayer that God would not only bless the action, but *sanctify your purpose.*

4. In the prosecution of the action, renew and rekindle your purpose by considering within yourself, *Now I am working the work of God: I am His servant, I am in a happy employment, I am doing my Master's business, I am not at my own dispose.*

5. Have a care that while the altar thus sends up a holy fume, thou dost not suffer the birds to come and carry away the sacrifice; that is, let not that which began well, and was intended for God's glory, decline and end in thine own praise, or temporal satisfaction, or sin.

6. In every more solemn action of religion, join together many good ends, that the consideration of them may entertain all your affections; and that when any one ceases, the purity of your intention may be supported by another supply.

7. If any temptation to spoil your purposes happens in a religious duty, do not presently omit the action, but rather strive to rectify your intention and to mortify the temptation.

8. In all actions which are of long continuance, deliberation, and abode, let your holy and pious intention be actual, that is, that by a special prayer or action, by a peculiar act of resignation or oblation, it be given to God; but in smaller actions, and little things and indifferent, fail not to secure *a pious habitual intention;* that is, that it be included within your general care that no action have an ill end; and that it be comprehended in your general prayers, whereby you offer yourself, and all you do, to God's glory.

9. Call not every temporal end a defiling of thy intention; but only, 1. When it contradicts any of the ends of God; or, 2. When it is principally intended in an action of religion. For sometimes a temporal end is part of our duty: and such are all the actions of our calling, whether our employment be religious or civil.

It is probable our hearts are right with God, and our intentions innocent and pious, if we set upon actions of religion or civil life with an affection proportioned to the quality of the work; that we act our temporal affairs with a desire no greater than our necessity; and that in actions of religion we be zealous, active, and operative, so far as prudence will permit.

The third general instrument of Holy Living; or the Practice of the Presence of God.

That God is present in all places, that He sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine not only by right reason, and the consent of all the wise men in the world, but also by God Himself in holy Scripture. Am I a God at hand, saith the Lord, and not a God afar off? Can any man hide himself in secret places that I shall not see him? saith the Lord. (Jer. xxiii. 23, 24.) Do not I fill heaven and earth? Neither is there any creature that is not manifest in His sight; but all things are naked and open to the eyes of Him with Whom we have to do. (Heb. iv. 13.) For in Him we live, and move, and have our being. (Acts vii. 28.) God is wholly in every place, included in no place, not bound with cords, (except those of love,) not divided into parts, nor changeable into several shapes, filling heaven and earth with his present power, and with His never-absent nature.

Several manners of the Divine Presence.

The *presence of God* is understood by us in several manners and to several purposes.

1. God is present *by His essence*, which, because it is infinite, cannot be contained within the limits of any place: and, because He is of an essential purity and spiritual nature, He cannot be undervalued by being supposed present in the places of natural uncleanness; because as the sun reflecting upon the mud of strands and shores is unpolluted in its beams; so is God not dishonored when we suppose Him in every of His creatures, and in every part of every one of them, and is still as unmixed with any unhandsome adherence, as is the soul in the bowels of the body.

2. God is every where present *by His power.* He rolls the orbs of heaven with His hand, He fixes the earth with His foot, He guides all the creatures with His eye, and refreshes them with His influence: He makes the powers of hell to shake with His terrors, and binds the devils with His word, and throws them out with His command, and sends the angels on embassies with His decrees.

3. God is more specially present in some places by the several and more special manifestations of Himself to extraordinary purposes. First by glory. Thus His seat is in heaven; because there He sits encircled with all the outward demonstrations of His glory, which He is pleased to show to all the inhabitants of those His inward and secret courts.

4. God is by grace and benediction specially present in holy places, and in the solemn assemblies of His servants. (Matt. xviii. 20. Heb. x. 25.)

5. God is specially present in the hearts of His people *by His Holy Spirit:* and indeed the hearts of holy men are temples in the truth of things, and in type and shadow they are of heaven itself. For God reigns in the hearts of His servants: there is His kingdom. The power of grace hath subdued all His enemies: there is His power. They serve Him night and day, and give Him thanks and praise; that is His glory. This is the religion and worship of God in the temple.

6. God is specially present in the *consciences* of all persons, good and bad, by way of testimony and judgment: that is, He is there a remembrancer to call our actions to mind, a witness to bring them to judgment, and a judge to acquit or to condemn.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequences and effects of it are universal. He that remembers that God stands a witness and a judge, beholding every secrecy, besides his impiety, must have put on impudence, if he be not much restrained in his temptation to sin. "For the greatest part of sin is taken away, if a man have a witness of his conversation."

It is most salutary and needful for us always to keep in remembrance our past sins. Nothing can make the soul so circumspect, so gentle and so meek, as the perpetual recollection of our sins. The forgiven debtor could not have been so unmerciful to his fellow servant had he remembered how much he had been forgiven. Therefore St. Paul called to mind not only those sins which he had committed after the laver of regeneration, but also those before his baptism, although these had been blotted out from God's remembrance forever. And if that holy Apostle remembered his sins before baptism, much more must we remember those which we have committed since ours. This humbling recollection not only breaks the power of those sins, but makes us also more gently disposed towards all men; and we shall serve God with more entire good will, learning from these remembrances his unspeakable loving kindness.—*St. Chrysostom.*

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "
Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of *The Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

ST. MARY'S HALL,

GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.

R. I. GERMAIN,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.

March 28—8t

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7—t may 1.

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue

The ordinary branches of a useful and polie education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of the attendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.

April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,

PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal.

March 7—t May 15.*

DELAWARE ACADEMY,

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

ASTORIA FEMALE INSTITUTE.

REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this Institution will commence on Monday, May 4. It is requested that all applications for admission may be made previous to, or during the week immediately preceding that date.

The general arrangements, course of instruction, &c., &c., are, it is presumed, sufficiently well known to obviate the necessity of a detailed advertisement.—Circulars containing these may be had at the office of the Prot. Epis. S. S. Union, No. 28 Ann st., or at No. 124 Fulton street. Fuller information on every point may be obtained, on application to the Rector, at the Institute, or to J. L. Riker, Esq., 131 Fulton st.

The Institute is divided into three permanent departments—Preparatory, Junior, and Senior,—each of which is thoroughly organized. Over each of these, the Rector exercises constant supervision, and devotes his personal attention to the studies pursued.

The Institute is organized on the plan of a well-regulated Christian household. It is the object to surround the pupils with the quiet influences of a Christian home. The Rector considers himself especially responsible for the moral and religious culture of his pupils.

The Bishop of the Diocese will hereafter sustain the interesting and important relation of Visiter to the Institute. The duties of Head of the Family, and principal Teacher, are discharged by the Rector. The following persons are associated with him in the business of Instruction, and the general administration of the Institute:

REV. C. CLAPP, A. M., Chaplain, and first Assistant Teacher;
REV. S M. HASKINS, A. M., Arithmetic, Algebra, and Elocution;
B. SERVATIUS, French Language and Literature.
MADAM SERVATIUS, French; Vocal and Instrumental Music;
JOSEPH KAMERON, Instructor on the Piano and Organ;
W. J. EDSON, Professor of Psalmody;
MISS R. C. BROWN, First Governess, and English Teacher;
MISS E. LAMB, Governess, Teacher in English, Drawing and Painting;
MISS J. R. HALL, Governess, Teacher in French and English;
MISS E. POOLEY, Fancy Work, &c.;
MISS C. E. FAESCH, Matron, and Directress of the Household;
H. BAYLIES, M. D., Family Physician.

Full Courses of Lectures are delivered during the year, on Astronomy, Natural Philosophy, Chemistry, Botany, Geology, and History.

The location of the Institute is unsurpassed for health, retirement, and beauty and variety of scenery. It is situated in a retired part of the pleasant village of Astoria, and enjoys the advantage of rural walks and groves in its immediate vicinity. Abundant opportunities are afforded to the pupils for engaging in such exercises as tend to promote health and gracefulness without sacrificing their privacy. A taste for horticulture is encouraged, and a particular portion of the flower garden is appropriated to the supervision of each young lady.

TERMS—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st., New York, for Astoria, twice every day from May to November, and once every day for the greater part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.

March 28, 1840. 6w

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. tMay 1. $

January 18, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees,
Nov. 30. 14 Pine-street,

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

NSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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THE JUVENILE LIBRARY,

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